

ANCIENT MICRONESIA

& THE LOST CITY OF NAN MADOL

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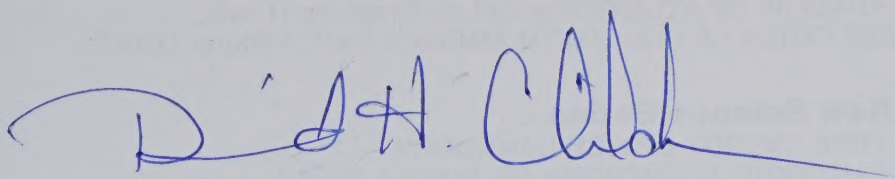
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**ANCIENT
MICRONESIA
& THE LOST CITY
OF NAN MADOL**

**INCLUDING
PALAU, YAP,
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A handwritten signature in blue ink, reading "D. H. Childress", with a long horizontal flourish extending to the right.

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I dedicate this book to Masao Hadley, keeper of the secrets of Nan Madol.

"Quequeg was a native of Kokovoko, an island far away to the west and south. It is not on any map; true places never are." —Herman Melville

I would like to thank the many researchers who have helped me write this book, whether they know it or not. Thanks especially to the Pohnpei Tourist Commission, Pensile Lawrence, William Morgan, Gene Ashby, Thor Heyerdahl, William Corliss, Harry Osoff, and many others.

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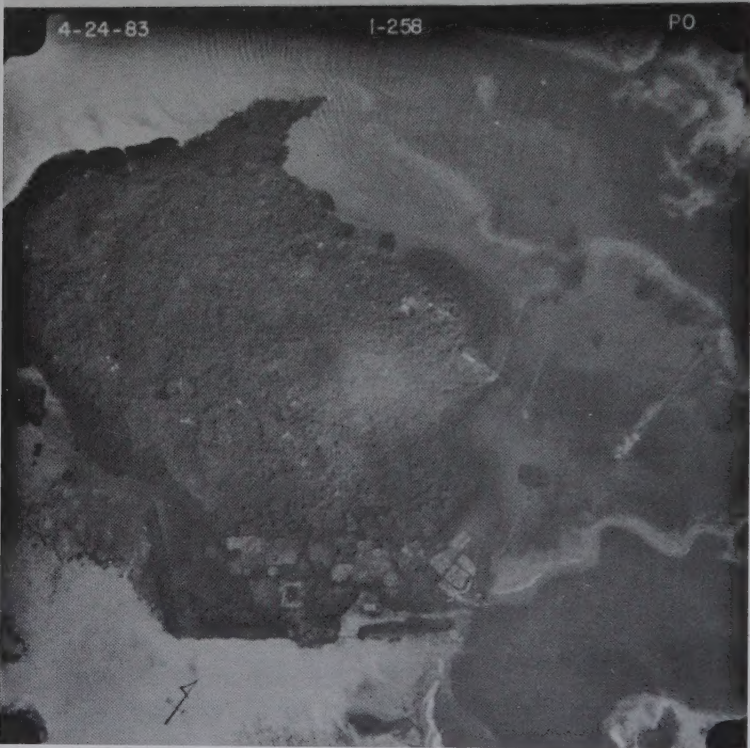
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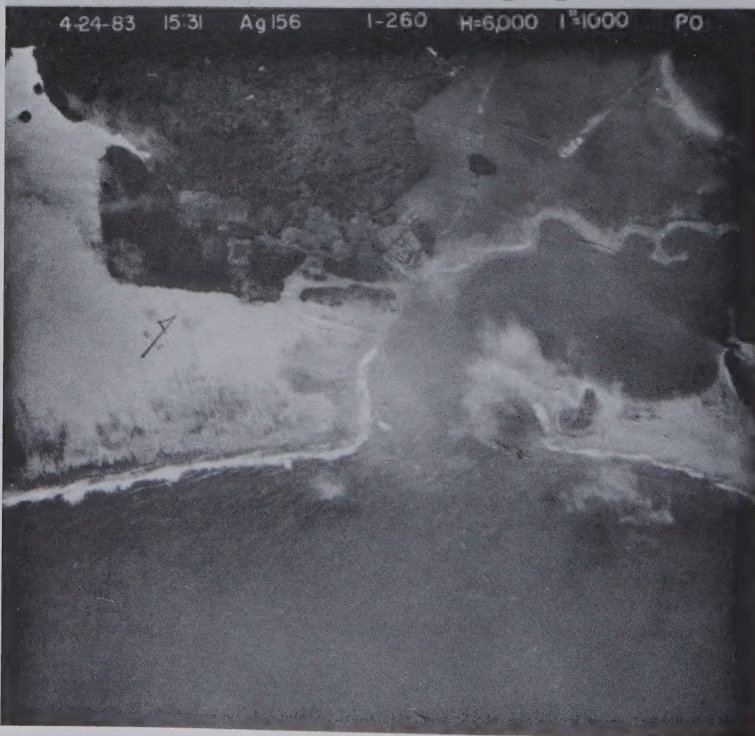
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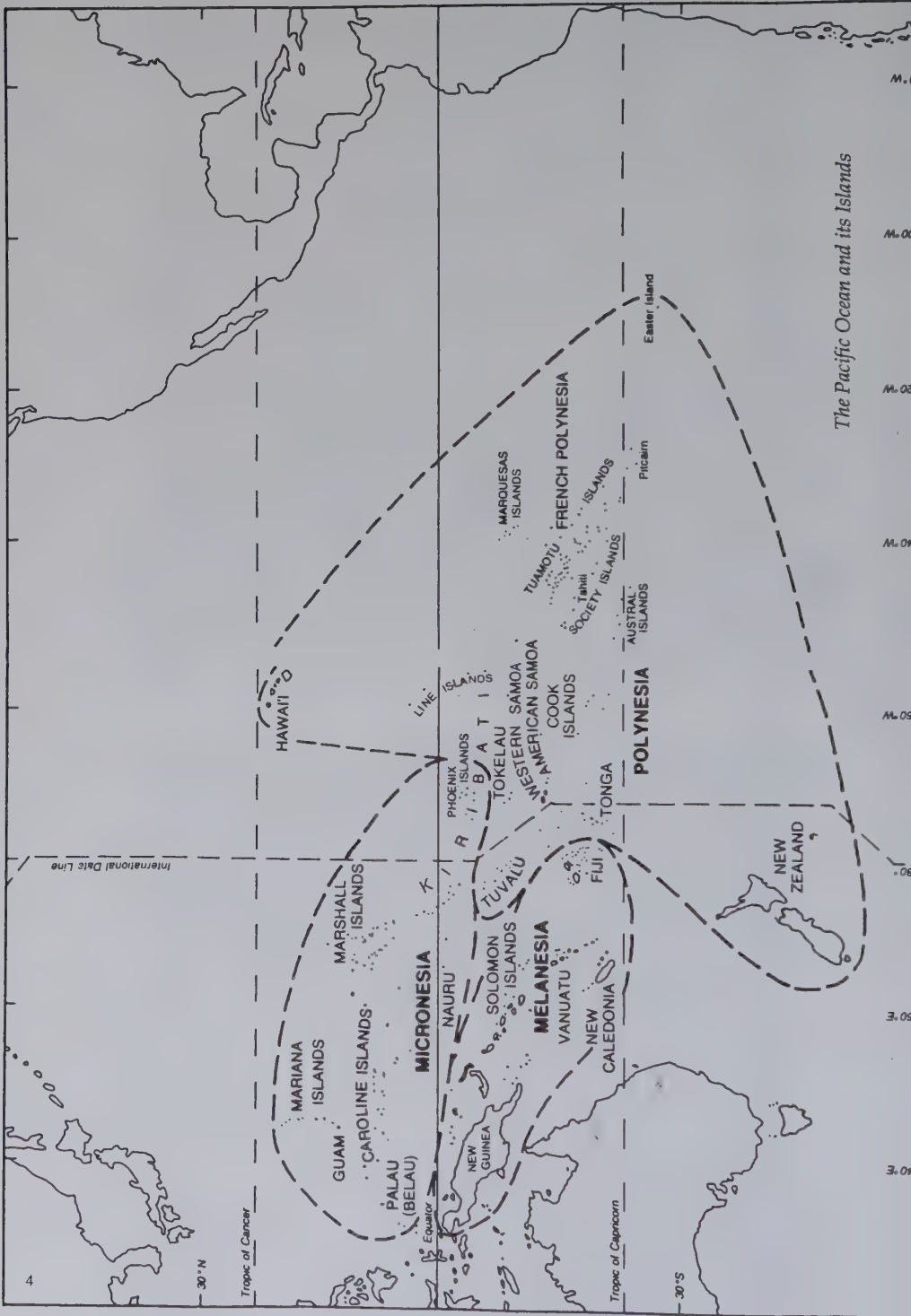


Two aerial photos of Nan Madol showing the harbor area near Nan Dowas.

ANCIENT MICRONESIA & THE LOST CITY OF NAN MADOL

Quequeg was a native of Kokovoko,
an island far away to the west and south.
It is not on any map; true places never are.

—*Herman Melville, Typee*



The Pacific Ocean and its Islands

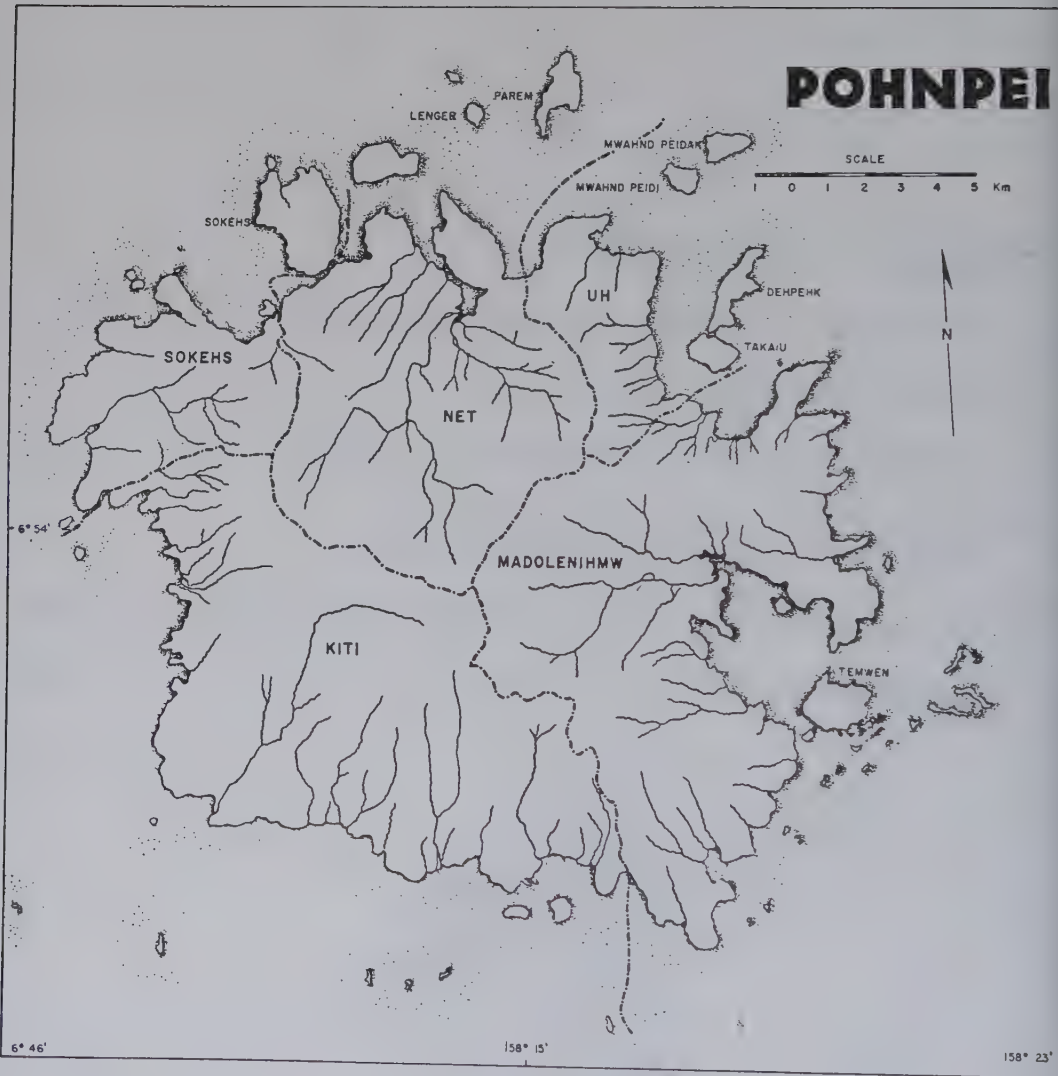
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THE TRIBES

POHNPEI



CHAPTER ONE

POHNPEI:

SACRED ISLAND UPON AN ALTAR

"There," he said, "under those walls is the Moon Pool and the seven gleaming lights that raise the Dweller in the Pool, and the altar and shrine of the Dweller. And there in the Moon Pool with it lie Edith and Stanton and Thora."

—Abraham Merritt in *The Moon Pool* (1919)



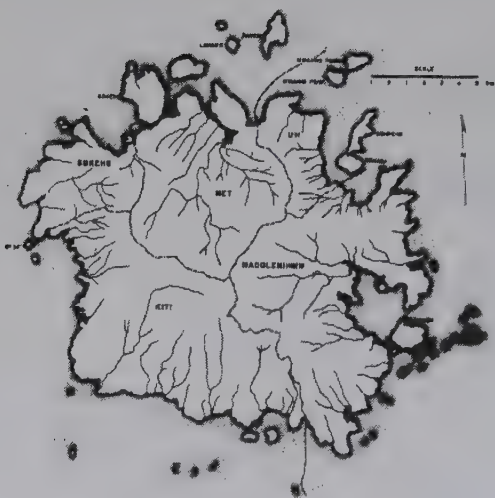
Strung across the Western Pacific like a thousand emerald jewels set in a blue sea are the many islands of Micronesia. Micronesia means "Little Islands" and its total land area amounts to about the same as Rhode Island or the Los Angeles basin: the land area covers about 1,245 square miles while the ocean area around it is about 4,500,000 square miles. There are thousands of islands in Micronesia and all but 125 are inhabited.

Micronesia consists of four great archipelagos: the Marshalls, the Gilberts, the Carolines and the Marianas. Except for the southern islands of the Gilberts (now Kiribati), all of Micronesia is north of the equator. Most of the islands are low-lying atolls, barely rising above the surface of the ocean. Yet Micronesia contains many high volcanic islands such as Guam, Pohnpeia, and Kosrae. The world's largest atoll, Kwajalein, has a lagoon that is 839 square miles in area, large enough that the U.S. military uses it for target practice, shooting missiles at it from California.

The Early Micronesians

Archaeologists and anthropologists still have many unanswered questions regard-





ing the early exploration and settlement of Micronesia. One of the many mysteries of the Micronesian past is the fact that stone ruins of a large scale can be found on many of the islands. Some of the ruins, such as Nan Madol on Pohnpei and Lelu on Kosrae, are megalithic in scale. Micronesia also contains a number of sunken ruins and habitation sites. The origin of these large ruins is still debated, and speculation on how these massive cities were built, and by whom, has run the gamut from the totally fantastic to the oversimplified mundane. Egyptian

sailors, lost Greek navies and shipwrecked Philippine fishermen have been targeted by different theorists as the builders. Others believe the megalithic structures tie into the widely reported stories of lost continents and ancient civilizations. Legends on Pohnpei and other islands speak of ancient magic and gods from the sky who may have directed the architecture.

With the Pacific Ocean comprising one-third of the earth's surface and the Micronesian islands being scattered over a wide area of the ocean, it seems mysterious that such huge ruins and sophisticated a culture would arise on these small and remote islands. Who were the Micronesians and where did their megalith-building skill come from?

The Micronesians speak an Austronesian language which has been linked to the languages of Southeast Asia, and it is generally assumed that the Micronesians entered the western Pacific from that area over 3,000 years ago, possibly even thousands of years earlier. Trading beads found on Yap and Palau prove that some sort of contact existed with Southeast Asia, and the inhabitants of the westernmost atolls of Micronesia still use an Indonesian-style loom to make hibiscus-fiber skirts.



An early illustration of the inhabitants of Pohnpei.

Says Neil M. Levy in his *Micronesian Handbook*,¹⁰ "Old Stories of the Carolines tell of a great empire, of which we unfortunately know little. The magnificent ruins of Kosrae and Pohnpei, the one money of Yap, the Latte Stones of Guam, Saipan, and Tinian, and the basalt monoliths and ruins of Babeldaob add to the mystery, but testify to complex, wealthy cultures. It is hard to believe these extraordinary navigators did not keep some continual contact with the Philippines, Indonesia and perhaps even mainland Asia."



As on the other Pacific islands of Polynesia and Melanesia, the Micronesians lived by fishing, agriculture and gathering. Micronesians had pigs, chickens and dogs, all of which were used as food, but it was the vast surrounding sea that yielded most of the protein for the islanders. Most Micronesian societies were matrilineal with the land passed down from mother to daughter. The major exception to this was Yap, where a patrilinear succession of land took place.

Many islanders used pottery and they all made tools from shells, bone and stone. They cultivated breadfruit, coconuts, bananas, manioc, sugar cane, taro, pandanus, cassava, kava, and, on the volcanic islands with good soil, yams. Kosrae also had oranges and limes prior



The earliest known map of Pohnpei, made by the Lütke expedition, 1828. They called the island Seniyavine.

Pohnpei tattoos observed by Hambruch.



to European contact. Such foods as breadfruit, coconuts and bananas are grown over most of the Pacific, but mangoes and sugar cane are specifically from Southeast Asia, as is kava, the Indian pepper root known on Pohnpei as *sakau*.

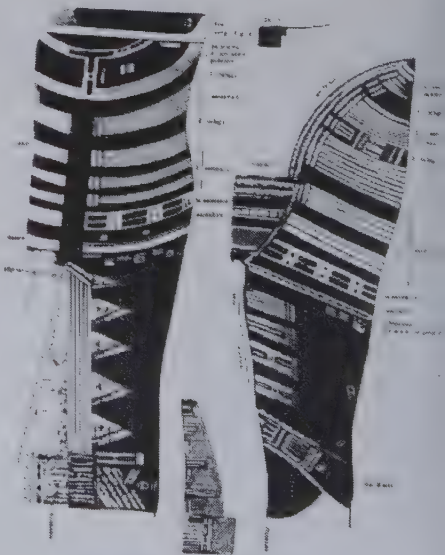
The most anomalous of the locally cultivated plants are yams and cassava. Both plants originated in South America, a botanical fact that still confuses anthropologists today. Pohnpei is famous for its giant yams which can grow up to 10 feet long; a cluster can weigh a thousand pounds or more. The large yams of Micronesia are highly valued, although the yam was also cultivated on many Polynesian islands including New Zealand.

Pohnpei the Mysterious

The island of Pohnpei (spelled Ponape until 1984) is a rugged, mountainous, volcanic island in the Eastern Caroline Islands of Micronesia. Pohnpei lies about 1,600 kilometers northeast of New Guinea, about halfway between Hawaii and the Philippines. It is the capital of the newly independent Federated States of Micronesia, and is the largest island in the FSM. The State of Pohnpei includes eight outlying atolls including the Polynesian islands of Kapingamarangi and Nukuoro.

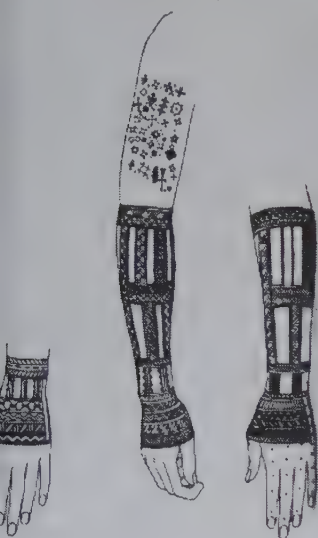
In the center of the island is the 2,540 foot-high peak Nahnalaud or "Big Mountain." Pohnpei receives about 16 feet of rain annually and probably twice that much in the mountains where the clouds gather almost daily. The torrential rains swell the 42 rivers and streams and there are many waterfalls and freshwater pools.

Nearly the entire island is surrounded by a mangrove swamp and there are no natural beaches, though beautiful beaches can be found on some of the small reef islets around the island, including some of the artificial islands in the Greater Nan Madol



Samoan leg tattoos, similar to those of Pohnpei.

npei tattoos observed by Hambruch.



area. In the area of Kitti, the dense forest is a mile wide along the coast and canoes must meander through twisting channels to reach the coastal lagoon.

Throughout Pohnpei are large stone ruins and the remains of building projects. The most spectacular of all ruins on Pohnpei, in fact in all of Micronesia, are the ruins of Nan Madol. Over 250 million tons of prismatic basalt are stacked up in artificial islands and structures over an 11 square-mile area. Nan Madol is built onto a coral reef and much of the city is underwater! Natives claim conventional explanations for its construction do not work and that the actual methods used include "brute force and magic."

In January of 1836 the British cutter *Lambton*, one of the early foreign ships to arrive in Pohnpei, sailed into a safe harbor for an extended stay. During the stay the *Lambton's* surgeon, Dr. Campbell, composed one of the earliest accounts of life on Pohnpei (which was known to the outside world at the time as Ascension Island). Campbell described the natives as friendly, intelligent, physically attractive, and fearless. They suffer, he wrote, from a listlessness caused by a superstitious



House built onto a basalt platform on Usendau Islet in this old photo taken by Paul Hambruch in 1929.

A black and white photograph of a small, thatched-roof hut situated on a rocky shore next to a body of water. The hut is surrounded by dense tropical vegetation, including palm trees. The foreground shows a rocky path leading towards the water.

When Campbell visited the extensive ruins of Nan Madol on the southeast coast he was quite amazed, as have been other visitors but the locals could not, or would not tell him anything about them. Campbell wrote in his journal that the ruins boasted "an antiquity as great as that of the pyramids," and that the

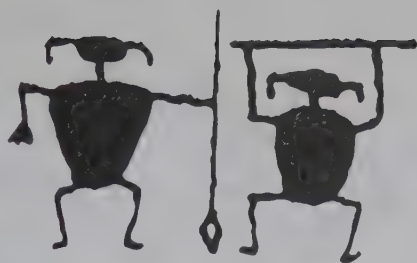
natives were ignorant of all traditions concerning "the work of a race of men far surpassing the present generation, over whose memory many ages have rolled, and whose history oblivion has shaded forever, whose greatness and whose power can only now be traced from the scattered remains of the structures they have reared, which now wave with evergreens over the ashes of their departed glory, leaving to



sterity the pleasure of speculation and conjecture.”¹

The people of the island had many legends and beliefs associated with Nan Madol, but it was largely forbidden in their society for them to speak about it. There was the curious belief in Pohnpei (and other Pacific islands) that one must keep secrets; if one tells everything he knows, then he will die. This is similar to the Hawaiian Kahuna belief of “keeping the secret.”

The whole island was believed to be a sacred place of the gods and the word “Pohn-peï” means “on an altar,” and “Nan Madol” means “the spaces between,” indicating the canals—or spaces between—the artificial islands.



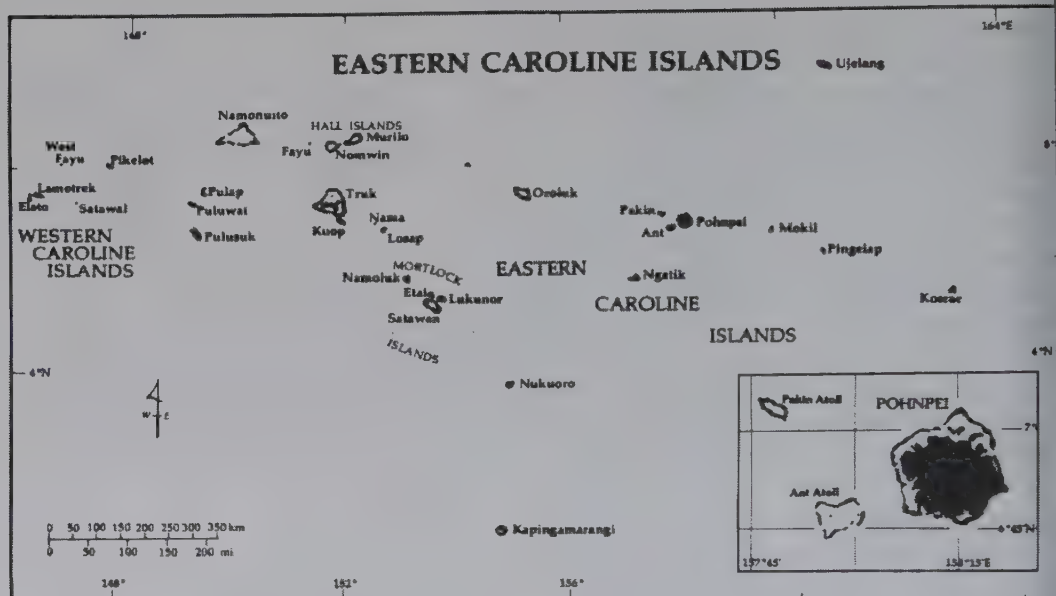
Upon a Stone Altar

The story of the founding of the Pohnpei civilization, as related by the people themselves, begins when one day a great canoe builder and navigator named Sapikini left a legendary land called Eir which was a far-off land to the south. Sapikini travelled with seven men and one woman, each of whom possessed a special, almost supernatural skill used in helping the voyage succeed. Assisted in their journey by a divine wind, the group sailed northward until they met an octopus,



Litakika, who directed the party toward a large submerged reef extending from east to west. The people decided to build upon this reef and, calling upon heaven, they brought down large rocks with which they could form an “altar.” Two of the women then filled in the altar with soil from their native land. As the party stood back and watched, the island grew high above the waves and the protective reef that surrounded it. To mark the holy origins of the island they named it Pohnpei, “On an Altar.”¹

Over time the various clans of Pohnpei were created, say the legends, until one day, amid certain politi-



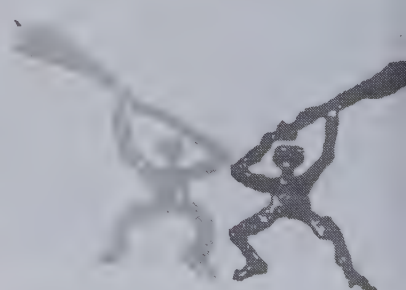
cal disorder and chaos, another canoe came to the island, this time arriving from the west. Two brothers commanded the many people in the canoe. Their names were Ohlosihpa and Ohlosohpa, and they came from a land that they called Katau Peidi. Accounts from this period describe the two as wise and holy men who brought with them "a sacred ceremony."

They first landed on the north side of Pohnpei in an attempt to form a settlement, but the geography was unsuitable. They moved to three other locations along the east coast but were unsuccessful until they found a suitable location on the southeast reef called Sounahleng. With the help of the gods, the brothers then created Nan Madol.¹

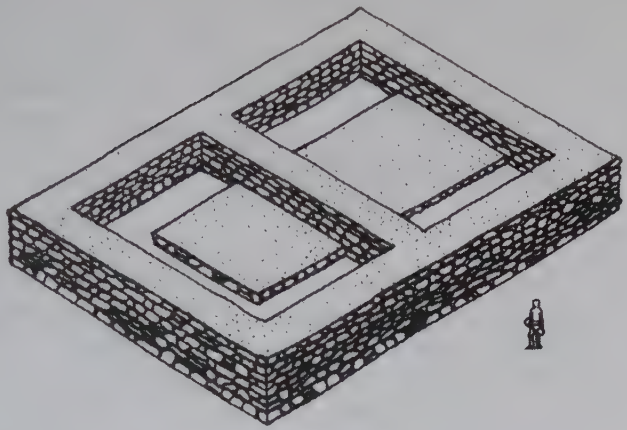
Legend says magic was used to levitate the giant stones, and a "flying dragon" carved out the canals in a solid reef. Eventually the 92 artificial islands with their massive walls were created and the city was inhabited by these demigods from the west. After the city was abandoned it became a ghost city which was haunted by glowing lights. The people believed that if one spent the entire night in the empty city, one would die, presumably killed by the ancestral spirits (or dying of fright!).

The Legendary Origin of Kava

Kava is a drink that is drunk in Tonga, Samoa, Fiji, Vanuatu and Pohnpei. It was formerly drunk on Kosrae, but the practice has been essentially wiped out by missionaries on that island. On Pohnpei,



A drawing of the ancient ruins at Salapwuk.



va is called sakau and is said to be more potent than the kava of Polynesia, Fiji and Vanuatu.

The use of kava, a mild narcotic root, indicates that Pohnpei was once a Polynesian island.

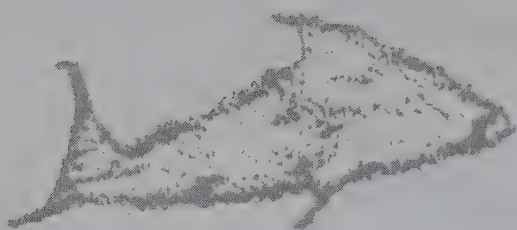
According to Saul H. Rosenberg in the Smithsonian publication *The Native Polity of Pohnpei*,⁴⁹ the plant's origin can be traced to the

legendary land of Air, or Eir, to the south of Pohnpei. Says Rosenberg, there are several versions of the legendary origin of kava. One of them attributes the discovery to a rat, which nibbled at the root and whose actions were observed while under the influence of the plant; thus the effect of consuming the plant was learned. This story is found also in Western Polynesia, Fiji, and on Pentecost in the New Hebrides [Vanuatu]. Another story gives credit to Wuhtanengar, a native of section 10 in Uh, who was taken when an old man by the god Luhk to the mythical land in the south, Air [Eir], where he became young again and shed the skin off his footsole; the skin grew into a kava plant and a bit of its root, pounded in heaven, fell to earth in section 10; there it took root and grew. Another version combines both themes. Hambruch (1932) gives a similar story, substituting the island of Kusaie [Kosrae] for the land of Air, and he and Christian record still other accounts."⁴⁹



Temple of Kaili on the island of Hawaii is of a similar plan to Salapwuk.

It seems most likely that kava did reach Pohnpei "from the south," but where was the land of Eir? Was the "mythical" land of Eir actually the heart of Polynesia, Tongatapu and Samoa? Or was the land of Eir in the Moluccas or even India, as some have suggested? Since kava is not known in Palau, near to the Moluccas, this would not seem to be the route taken by kava to Pohnpei. More likely kava came from Fiji and



Tonga by way of the Polynesia islands of Rotuma and Kapingamarangi finally reaching Pohnpei where it was placed "upon an altar."

The Early Structures Salapwuk, Sokehs and Sapwtakai

Pohnpei has many megalithic sites other than Nan Madol. Sites exist all over the island, including the interior, and other sites, once along the coast, are now submerged.

Says William Morgan in *Prehistoric Architecture of Micronesia*,¹⁵ "At what time the first settlers arrived on Pohnpei is unknown. Eventually stone platforms, house foundations, walls, pavings and tombs, earth terraces and mounds, and other architectural features began to appear at various locations along the coasts, in valleys, and on hillside sites of the island's interior. During the first or second century A.D., people apparently were inhabiting the coastal area that became the site of Nan Madol. Here Stephen Athens has recorded radiocarbon dates of this time range from archaeological deposits found below the artificial fill and low-tide level of Dapahu Islet. Geological subsidence coupled with sea level rise on Pohnpei accounts for present-day inundation of early coastal habitation areas."

In other words, University of Ohio archaeologist Athens discovered that beneath the Islet of Dapahu, below sea level, was evidence of human habitation. This site was at least 2,000 years old.

The oldest ruins on Pohnpei, according to island tradition, are located at the remote and difficult to reach megalithic site known as Salapwuk. Though little is known about this site, it has achieved legendary status among the Pohnpeians.

In a personal communication to me from the tourist office in Kolonia I was told that Salapwuk was said to be the ancient landing place of the first canoes to reach Pohnpei. This is odd because Salapwuk is not located on the coast, but rather is high on a mountain on the western side of Pohnpei in the central Kiti area. However, according to the tourist office, the original beach where the first people landed can be seen near Salapwuk. I was even told that living coral exists there, something that seems quite unlikely, but is believed by many Pohnpeians nonetheless.

The basalt structure at Salapwuk is a rectangular enclosure with a bisecting interior wall and two low platforms. The site is in a swampy meadow in the mountains, covered with wild



asses, canes and ferns. The enclosure contains double courtyards with total of 1,520 square feet. It is 46 ft long and 33 feet wide with walls ranging from five to eight feet high. The inner platforms are only one foot high, with a three foot wall between them.

The thick outer walls are from three to five feet in width and constructed of randomly stacked basalt boulders. The boulders are roughly pitted and made of vesicular basalt, a type of basalt with many small, spherical cavities.

Salapwuk is a large structure with relatively high walls. Says Morgan in *Prehistoric Architecture of Micronesia*,¹⁵ "The dual courtyards of Salapwuk are highly unusual features for prehistoric Pohnpeian architecture." Temples in Hawaii, however, are similar, such as the Kaili temple at Mount Hualalai.

The State of Kiti contains a number of other megalithic structures, the largest being the complex of Sapwtakai on a mountain peak near Nhnkiti on the southwest coast of Pohnpei. Sapwtakai is a massive fort with walls that completely surround the mountain peak which is 720 feet high. Freestanding walls in the complex range from five to seven feet high.

This large conformation is believed to have served as a regional political center as well as a defensive fort. Sapwtakai commands a view of the coast, and part of it is built against a steep gorge. Radiocarbon dating indicates that the site was occupied from 1300 A.D. and completely abandoned by about 1800. Though archaeologists have tended to assume that the site was built around 1300 A.D.,

The mountain fortress of Sapwtakai in Kiti.



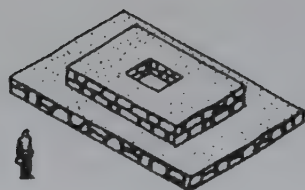
the dating of charcoal found at the site proves only that it was occupied at that time, although it may have been built many hundreds or thousands of years before.

Sapwtakai contains many large basalt boulders and logs. There are paved walkways within the complex as well as a number of terraced platforms and "pyramid" features. Walls on the northern end of the complex have been partially disturbed, and tradition indicates that rival clansmen attacked the site and wrought considerable destruction.

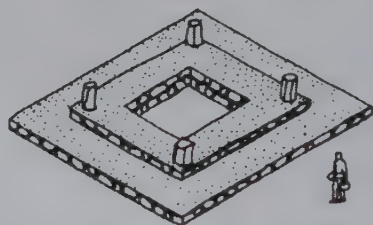
Other megalithic structures in Kiti, generally near to the fortress of Sapwtakai, are Panpei, Diadi, Kiti Rock and Alauso. The Panpei Complex is located about one quarter of a mile southwest of Sapwtakai, and is thought to be a massive burial platform with four crypts. The crypts vary in length from 12.5 to 14.8 feet in length and 3 to 5 feet in width. They are about two feet deep. The second crypt has four logs of prismatic basalt across it and it is assumed that all the crypts originally had them. The crypts are assumed to have been the burial tombs of chiefs. They are large enough to have accommodated very tall people, possibly lending credibility to legends of giants in the island's past.

Diadi is a rectangular enclosure with a platform as high as its enclosing wall near the coast, about a half mile south of Sapwtakai. With a two to four foot high outer wall and 30 foot long walls, Diadi is unusual in its construction in that it uses large basalt boulders in combination with stretcher-and-header-type prismatic log construction.

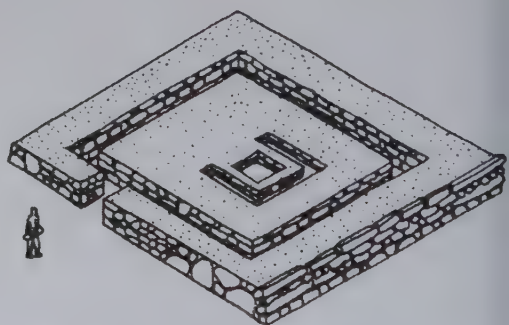
Just south of the Sapwtakai complex are Alauso and Kiti Rock. Alauso is a small but finely constructed two-tiered platform with a central fire pit. It has a beautiful view of the seacoast, and walls that are about three feet high faced with amorphous basalt. Kiti Rock



Alauso (340 square feet)



Kiti Rock (540 square feet)



Diadi (1,060 square feet)

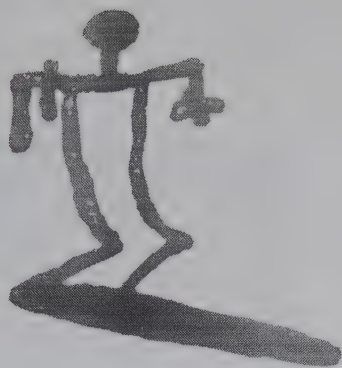
by, and is a platform about 24 feet
are. The low platforms are only 9 inches
h and surround a central fire pit with
r upright basalt prisms on each corner.
ese upright columns of basalt appear to
unique on Pohnpei.

The area of Sokehs Island (containing
kehs Rock, a large basalt outcrop) has
ny stone pathways and stone house plat-
ms built near the coast. Homes were con-
ucted on top of these basalt platforms,
t it is the well-made stone pathway
und the northern part of the island that
most impressive.

The visitor can drive to the end of the road from Kolonia where the
cient stone pathway begins, and then follow the pathway through
mangroves from Danipei to Peilong. One can hike completely
und the island in about two hours. Sokehs Island is separated
n the main island by a mangrove swamp. Through this swamp is
an-made canal that can be used by boats during high tide, similar
he ancient man-made canals on Kosrae.

Legend says that the two brothers who built Nan Madol first chose
ehs Island to build their great capital city. As work began in Sokehs,
y decided that it was not satisfactory as the area was too exposed
he sea. The building site was then said to have been moved east-
rd to the shore of Net Mountain, where some prismatic blocks of
alt can be seen.

This site was also abandoned because of the exposure to the sea,
d the site was again moved to Nankopworemen in U District, where
remains of ancient construction can be seen near the shore. For
same reasons, the site at U was abandoned, and finally the site on
the coral reef next to Temwen island was chosen.





Another view of the walls of Nan Dpwas. These heavy basalt crystals are stacked on top of each other to a height of 30 feet or more. Legend has it that the stones "flew" through the air!



ation of kava. *a*, Old stone for pounding kava found at Nan Madol ruins. *b*, Pounding the kava roots. *c*, Twisting the hibiscus-bast
 iner to wring out the kava. *d*, Combing out the bast strainer with the fingers to prepare it for laying on the stone so that macerated
 t fibers can be placed on it before twisting.



Abandoned house site and burial cairns. *a*, Stone platform of an abandoned house site on Sokehs Island. *b*, Burial cairns for the Souk at Paler in Wene.

CHAPTER TWO

THE LOST CITY OF NAN MADOL

Below Madolenihmw Harbor
is the secret "city of the gods"
built before the people of Pohnpei arrived.
—Masao Hadley, *Guardian of Nan Madol*

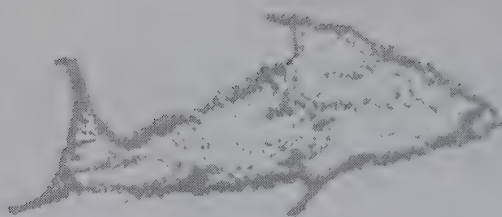


The lost city of Nan Madol is one of today's great archaeological enigmas and is sometimes called "the eighth wonder of the world." Known as the "Venice of the Pacific" since it was first discovered by Europeans in the early 1800s, the huge stone city is built out onto a coral reef and is intersected by artificial canals. There are 90 to 100 artificial islets in "Nan Madol Central," an area of approximately 2.5 square kilometers, each created out of giant basalt weighing about 20 tons each. Some of the rocks in the structures the islets weigh up to 50 tons with walls 30 feet (10 m) high. There are tunnels connecting the larger islands.

The city is located on the southeast corner of Pohnpei, adjacent to Owen Island in the Madolenihmw district. No one knows who built the city, or when, how or why it was built. To add to the mystery, there are rumors of earlier sunken cities in the water off Nan Madol, but no evidence to suggest the rumors are true.

The ruins of Nan Madol intrigued early archaeologists a great deal, though few were able to visit remote Pohnpei. One of the first archaeologists to collect data and artifacts at Nan Madol was the German, Johann Stanislaus Kubary. Kubary had four native wives, whom he kept on different islands in the Carolines. He loaded a ship with precious relics from Nan Madol that he had dug up in the 1870s, but the ship sank somewhere in the Marshall Islands. Kubary committed suicide a few years later on Pohnpei when one of his native wives left him for another man. Kubary wrote a valuable early manuscript on the history of Nan Madol which passed into the hands of a native Pohnpeian family (presumably his wife's), who kept it as an heirloom until it was accidentally burned in the 1930s.⁴

The German archaeologist Dr. Paul Hambruch of the Ethnological Museum in Hamburg accomplished some of the best work done at Nan Madol at the turn of the century. Hambruch surveyed Nan Madol from 1908 to 1910, mapped the buildings and attempted to provide



an explanation for each of the artificial islands in the complex. Much of what is known today comes from Hambruch's work, and he was the first person to take note of various tales of sunken cities and suggested that a sunken city lay around Nakapw Island, near Na

Madol.

The great New Zealand scholar John Macmillan Brown was so fascinated by Nan Madol that after he visited, he wrote in his 1924 book *The Riddle of the Pacific*⁶⁹ that Pohnpei had been at the center of a now vanished empire.

Says Brown, "Four hundred miles to the northwest of Kosrae, on the southeast reef of Ponape, there is a great cyclopean ruin that implies a vast subsidence of archipelagic land in the near or distant vicinity; there are eleven square miles of huge public buildings erected on square or rectangular islets artificially out of the water by a breasted work of great basalt crystals fencing in masses of coral debris. The walls of some of them, twelve feet thick, still rise thirty feet above the level of the surrounding water-streets; and to judge by the masses of cyclopean stones tumbled into their courtyards they must have vanished centuries ago. The rafting over the reef at high tide and the hauling up of these immense blocks, most of them from five to twenty-five tons in weight, to such a height as sixty feet must have meant tens of thousands of organized labor; and it had to be housed and clothed and fed. Yet within a radius of fifteen hundred miles from this as a centre there are not more than fifty thousand people today. It is one of the miracles of the Pacific unless we assume a subsidence twenty times as much land as now exists."⁶⁹

Dating the Ancient City of Nan Madol

The Japanese administered the islands of Micronesia, except Guam, after World War I, taking them over from the Germans. They did extensive work on the ruins at Nan Madol, but most of their records were presumably lost or destroyed in World War II. However, an incredible account of the Japanese discovery of "platinum coffins" is given in the book *Der Masslose Ozean (The Measureless Ocean)* by Herbert Rittlinger, published in Germany in 1939. Rittlinger was a German writer and world traveller. Like many travellers before him, Rittlinger was very intrigued by Nan Madol.

In his *Gold of the Gods*,³ Erich von Daniken quotes Rittlinger's depiction of Pohnpei as a "brilliant and splendid centre of a celebrated kingdom that had existed there untold millennia ago. The reports of fabulous wealth had enticed pearl divers and Chinese merchants

stigate the seabed secretly and the divers had all risen from the
 ths with incredible tales. They had been able to walk on the bot-
 on well-preserved streets overgrown with mussels and coral. 'Down
 w' there were countless stone vaults, pillars and monoliths. Carved
 e tablets hung on the remains of clearly recognisable houses.
 "What the pearl divers did not find was discovered by Japanese
 rs with modern equipment. They confirmed with their finds what
 traditional legends of Ponape reported: the vast wealth in pre-
 s metals, pearls and bars of silver. The legend says that the corpses
 in the 'House of the Dead' (i.e., the main house in the complex).
 Japanese divers reported that the dead were buried in watertight
 inum coffins. And the divers actually brought bits of platinum to
 surface day after day! In fact, the main exports of the island—
 ra, vanilla, sago and mother of pearl—were supplanted by plati-
 n!"

According to von Daniken, Rittlinger says that the Japanese car-
 on exploiting this platinum until, one day, two divers did not
 face in spite of their modern equipment. Then WWII broke out and
 Japanese had to withdraw. Von Daniken ends the story as fol-
 s: "The natives' stories, encrusted with century-old legends, are
 bably exaggerated. But the finds of platinum on an island where
 rock contains no platinum, were and remain a very real fact."³
 Separating fact from fiction on Pohnpei is not easy, and when it
 nes to this strange island, truth may indeed be stranger than fic-
 . The Japanese reportedly did discover very large human bones at



entrance to Nan Dowas.

Nan Madol, indicating that the previous inhabitants of the island were perhaps as tall as 2.1 meters (7 feet). An old Pohnpei native told me while I was there that he had found a human femur many years ago in the jungle that was "twice as big as a normal man's." This suggests a rather unbelievable height of 10 feet or so, making the early inhabitants giants.

One possible explanation has been postulated by authors such as David Hanlon in his book *Upon A Stone Altar: A History of the Island of Pohnpei to 1890*.¹ and Bill Ballinger in his *Lost City of Stone*.²: Pohnpei may have been originally settled by Polynesians, although the population is now Micronesian. Polynesians are the largest (and heaviest) race of people in the world and central Polynesian islands such as Samoa and Tonga are still inhabited by unusually tall people, often well over the six-foot mark. The small island of Kapingamarangi, south of Pohnpei, has a Polynesian population, and this island is politically part of the Pohnpei state to this day. A population of Polynesians in Pohnpei may account for the unusually large human bones found at Nan Madol.

Hambruch, in his turn-of-the-century research, had early on rejected the theory that shipwrecked Spanish or Japanese sailors had built the ruins. However, Hambruch thought that the ruins had been built only 300 or 400 years before, an overly conservative estimate at the time the city had clearly been abandoned about that same time and the locals now held it in superstitious awe.⁵⁴

After WWII, the sunken city was generally forgotten, and no other work was done on Nan Madol until the early 1960s when an American



a Smithsonian expedition came to the island to gather some hard scientific data on this strange city. The Smithsonian team carbon dated some ashes at the bottom of a fire pit on one of the artificial islands and discovered that they were 700 to 1,000 years old. Using this evidence, they ascribed a date of 1000 A.D. to the building of the city. The Smithsonian also suggested that the basalt blocks used to build the city came from Sokehs Rock near the main town of Kolonia.



The Smithsonian carbon dating at Nan Madol proved that the city must be at least twice as old as Hambruch had estimated. But this finding was also overly conservative because the dating of the charcoal was only an indication that the city was already inhabited 900 years ago, not that it was built then. The walls could have been built hundreds or thousands of years before the fire that produced that piece of charcoal was lit.

In fact, it must be remembered that the city is built into the ocean and isn't even on the dry land of Pohnpei at all. Hundreds of tropical storms, cyclones and tidal waves could have washed over the city during its many years of silent existence. The city may have been abandoned thousands of years ago, and then been occasionally inhabited by local fishermen or explorers who made large fires to cook their turtles. Local legend has survived about the city, but the time in which it was built has not come down to us.

In the 1970s, Steve Athens, an archaeologist for the Pacific Studies Institute in Honolulu, Hawaii, began the most extensive work on Nan Madol since the Japanese or possibly even the Germans. He discovered pottery shards that were dated by thermoluminescence as being at least 2,000 years old. This pushes back the date of Nan Madol more than 1,000 years, and raises a lot more questions than it answers.

Built On A Coral Reef

From the air, Nan Madol looks like a big mangrove swamp. Over thousands of years that it has lain there, unused for hundreds, mangrove trees and coconut palms have grown among the ruins, the roots tearing down walls, the canopies obscuring any view.

To gain access to the city, one must either go by boat or wade across the coral reef to the main complex of the 11-square-mile city, the "downtown" known as Greater Nan Madol. Generally one first arrives at the largest structure, Nan Dowas. The walls are 30 feet high, constructed out of huge basalt stones. Some of the rocks are basalt logs five meters long in a hexagonal shape, formed naturally through crystallization. Other stones are not hexagonal but just huge boulders, roughly cut and dressed. These are the largest of the rocks and the entire massive structure was built by stacking stones in the manner in which one might construct a log cabin.

All of the edifices are constructed out of such basalt blocks, and the islands, being man-made, naturally had to be constructed first. Basalt logs were placed on the coral reef, and then the center of the islet filled in with coral. The canals, too, were presumably hand cut into the coral, after which the megalithic walls and structures were built.

The whole project is of such huge scale that it easily compares with the building of the Great Wall of China and the Great Pyramid of Egypt in sheer amounts of stone and labor used, and the gigantic scope of the site.

Yet the actual source for the mountain of stone remains a mystery. According to Gene Ashby at the Community College of Micronesia, no one knows where all the stone for the building of Nan Madol came from. Basalt rock formations do exist on the island, and there is no reason why the rock could not have come from Pohnpei. The main problem with the finding the main quarry for the stones at Nan Madol is the incredible fact that 250 million tons of stone were quarried for such a huge amount of material that could have totally consumed an entire basalt outcrop. In other words, an entire mountain may have been dismantled in the constructing of Nan Madol! And we don't know where it is—the stub of this mountain may even be submerged!

It is generally assumed that it came from two possible locations, both on the opposite side of the island from Nan Madol. One is at Sokehs Rock near the capital city of Kolonia, and the other is in the west of the island at an outcrop called "Chicken Shit Mountain." At neither location, however, has any evidence been found of the extensive quarrying that would have been necessary to gather the 250 million tons of stone used at Nan Madol. Furthermore, the amount of stone is so large in volume, entire outcrops of basalt could have been



The entrance to the underwater tunnel on Darong Island

mantled.

As to how the stones reached Nan Madol, it has been suggested that they were moved from quarries by lashing bamboo to them, or placing them on coconut palm rafts, and then floating them to the site. However, two American engineers on Pohnpei told me that it was unlikely that such gigantic blocks could have been floated by raft or bamboo. The island is too mountainous for them to have been transported overland, and furthermore, these rocks are piled on top of each other to a height of ten meters or more. The largest moveable crane on the island to this day can only lift about 35 tons.



In 1995 the *Discovery* channel in the United States produced a documentary television show on Nan Madol. Crews attempted to float some of the smaller basalt columns on bamboo rafts. After many tries they remained unsuccessful in floating the columns, which weighed over one ton. They were eventually able to float a much smaller piece which weighed only a few hundred pounds. Realizing the tremendous effort that it would have taken to float and otherwise move the huge basalt columns found at Nan Madol, the television crew was doubly impressed by the building skill of the ancient Pohnpeians.

The largest stone in the complex is said to be a massive basalt boulder on the southeast side of Nan Madol, a cornerstone weighing possibly as much as 60 tons. Archaeologists have dug under the stone and found that there is a stone platform beneath it; deliberately placed there it is by the builders. Conservative calculations of the stone's volume make it at least 50 tons (or about 100,000 pounds).

Local legend says that the blocks were "magically floated through the air from the other side of the island" to be placed where they are now. This legend either reflects the people's total ignorance of the city and how it was constructed, or, on the other hand, indicates that the Pohnpeians had genuinely "flown through the air" by magic or some other means. It may be the best explanation the people could muster for what they witnessed at the building of Nan Madol. As Arthur C. Clarke once said, "A technology sufficiently advanced from our own would seem to be magic." We will explore the possibility of floating stones in detail later.

University of Ohio archaeologist Steve Athens, like Hambruch, made use of the extensive tunnel network throughout Nan Madol. Tunnel entrances can be found on many of the islets, and though now blocked,



they are believed to connect major islands together. These tunnels are presumed by archaeologists to have been used for transportation between islets, yet why they were constructed is a mystery. Perhaps for defense? But if so, from whom?

The main fortress of Nan Dowas, where one can find the 50-to-60 blocks of basalt, has a tunnel that was initially thought to be a tomb. When it was discovered in 1870 it was twelve meters deeper than it is today, and it was blocked by a giant boulder. It is believed that some of the tunnels at Nan Madol go beneath the reef and exit into underwater to caves. Many such caves can be seen while diving along the sheer coral wall that cuts across Madolenihmw Harbor. How these tunnels could have been constructed through the coral reef on which Nan Madol lies is unknown. One tunnel was built between the islet of Darong and the outer reef. On the islet is a man-made lake lined with stone and used for ceremonial clam fishing. Fresh fish swim through the tunnel from the outer reef to the small lake. The pool was said to also contain a sacred eel with magical powers.

The entire city of Nan Madol is intersected by canals, and it is possible to boat through it at high tide. The canals are about nine meters wide and 1.5 meters deep at high tide, though they are largely filled with silt. As one moves through the deserted city, fruit bats fly overhead, and the occasional call of a bird can be heard in the swamp. The ruins seem eerily deserted and silent, yet at one time it was a bustling, thriving canal city.

The Moon Pool and the Lights of Nan Madol

Pohnpei and Nan Madol have so sparked the imagination of vis

rs that several science fiction fantasies and books on lost continents were written in literary attempts to explain the ruins.

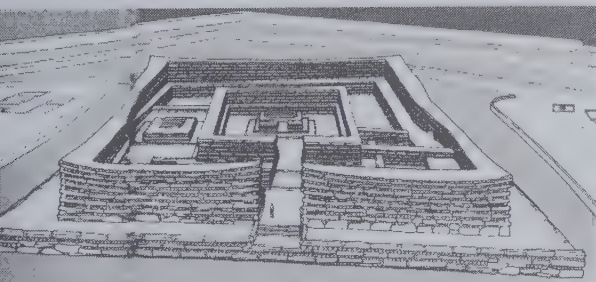
In 1919 Abraham Merritt, an American traveller and fantasy writer, penned an interesting book about Nan Madol called *The Moon Pool*.⁹ Merritt was fascinated by the legends of lost lands, and had written an earlier book on the sunken land of Ys in Brittany. He also wrote a sequel (*Metal Monsters*, published in 1920) in which the same hero finds a secret high-tech civilization, complete with robots, deep in the heart of Tibet. Merritt authored several other books including *The Voice In the Abyss*, *Seven Footprints To Satan*, and *Dwellers in the Midge*.

In *The Moon Pool*, Merritt exploits local superstitions about Nan Madol, especially the belief that strange lights can be seen in the ruins at night, and the notion that spending the night in the ruins can be fatal. The book is disguised as a scientific paper written by the hero, Dr. Walter Goodwin, who appears in many of Merritt's books.

The novel starts with Dr. Goodwin listening to the incredible tale of Dr. David Throckmartin, the only survivor of an expedition to the mysterious ruins of Nan Madol. Dr. Goodwin is certain that Throckmartin is mad after he has related the tale of how his bride Elith and the other members of their exploring party were spirited away by the unearthly, androgynous Dweller of the Moon Pool. The dweller is a sort of 'gill-man' monster—a "thing" that arises at the full moon from the walled ruins of Nan Madol and manifests itself amid the "faint chanting of voices, a drifting, undulating, crystalline chiming, and a glittering cluster of palely colored lights." Its embrace induces sensations of both rapture and terror in its prey, and Throckmartin says it felt as though "the icy soul of evil and the fiery soul of good had stepped together within me."

Because Throckmartin bore the peculiar small white mark of the Shining One," he miraculously escaped the fate of the rest of his party. But then, before our hero Goodwin's eyes, aboard the ship that was bearing them both across the Micronesian seas beneath another full moon, Throckmartin disappears in the glistening embrace of the Dwelling Dweller of the Moon Pool.

Dr. Goodwin is determined to solve the mystery of the Moon Pool and to learn the fate of Throckmartin's party, so he sets out on an expedition that includes among its members an Irish air ace named Larry O'Keefe, a huge modern Viking named Olaf Huldricksson, and a sinister Soviet scientist named Marakinoff.



gan's drawing of Nan Dowas.

Following Throckmartin's directions to the ruins of Nan Madol, Dr. Goodwin and his party plunge into a fantastic adventure at the site of the Moon Pool. They discover the secret of the tunnels beneath Nan Madol and the great pool in the center of the city that is the entrance to a bizarre underground world. This lost world beneath Nan Madol is the last of the Lemurians or inhabitants of Mu, a legendary lost land in the Pacific, similar to Atlantis in the Atlantic.

Throckmartin commented to Dr. Goodwin near the beginning of the book, "You as a botanist are familiar with the evidence that a vast shadowy continent existed in the Pacific—a continent that was not rent asunder by volcanic forces as was that legendary one of Atlantis in the Eastern Ocean. My work in Java, in Papua and in the Ladrone Islands had set my mind upon this Pacific lost land. Just as the Azores are believed to be the last high peaks of Atlantis, so hints came to me steadily that Ponape and Lele and their basalt bulwarked islets were the last points of the slowly sunken western land clinging still to the sunlight, and had been the last refuge and sacred places of the rulers of that race which had lost their immemorial home under the rising waters of the Pacific."

Merritt's book popularized the mysterious ruins of Nan Madol and even though written as fiction, it shows that Merritt had apparently been to Pohnpei or knew people who had. In his book he details many of the mysteries of the ruins: who built them; the underwater ruins;



Massive boulders weighing many tons in the walls of Nan Dowas.

the strange tunnels or underwater channels that connect certain pools; and the strange light phenomena associated with the city.

Merritt describes Nan Madol in the book: "All these islets ... are squared and their shores are bounding sea-walls of gigantic basalt blocks hewn and put in place by the hands of ancient man. Each inner water-front is faced with a terrace of those basalt blocks which stand out six feet above the shallow canals that meander between them. On the islets behind these walls are time-shattered fortresses, palaces, terraces, pyramids; immense courtyards strewn with ruins—and all so old that they seem to wither the eyes of those who look on them.

"There has been a great subsidence. You can stand out of Metalanim harbor for three miles and look down upon the tops of similar monolithic structures and walls twenty feet below you in the water.

"And all about, strung on their canals, are the bulwarked islets with their enigmatic walls peering through the dense growths of mangroves—dead, deserted for incalculable ages; shunned by those who are near."⁹

Merritt's inspiration for *The Moon Pool* was the artificial island of Darong, which has a large pool in the center where a sacred eel lived. Here, tradition says, that the sacred eel was fed the flesh of turtles which were cooked in a little building alongside the pool. The pool is so said to have been used for ceremonial clamming.⁵⁴

Strangely, the pool at Darong is not natural, but man-made. It is connected to its water source by a tunnel that runs beneath the artificial islands, through the underlying coral reef and out into the open ocean beyond. Fish from the ocean swim between the pool and ocean through this tunnel.

Merritt used the local stories of the underwater tunnels and the sacred pool, plus fear of the city, to create the Moon Pool and gill-man dweller that were central to his popular fantasy.

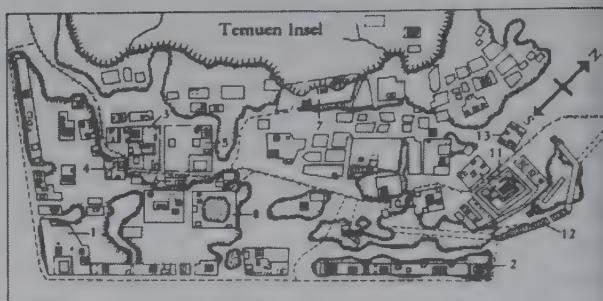
Haunted City

*It was our theory that the
lights... were linked with secret
religious rites of the natives...
or produced by emanations
either gaseous or from plants,
natural causes which had hap-
pened to coincide in their effects
with the other manifestations.*







—A. Merritt, *The Moon Pool*



It is interesting that Merritt talks about the strange light phenomena around the ancient city because it is indeed a common island belief that the city is haunted; the natives claim to have seen balls of light moving at night on the artificial islands and along the canals. As has been noted, many Pohnpeians believe that they will die (possibly of fright) if they spend the night in the ruins.



Island of Temwen
Symbols:

- | | | | |
|---|--------------------------|---|----------------------|
|  | House foundations |  | Incomplete buildings |
|  | Foundations with hearths |  | Canal |
|  | Burial vaults |  | Main canal |

Native Pohnpeians have been seeing light phenomena in the city for hundreds, if not thousands of years, and it is probably these incidents that have created the legends about spirits. One modern witness to the strange lights at Nan Madol was an American Peace Corps volunteer named James, who once told me a curious story. In the early 1970s, he was a teacher at an elementary school on Temwen Island, the small island adjacent to Nan Madol which is connected to Pohnpei by a bridge. His house was very near to the extensive ruins, which he could see from his back porch.

One night he was sitting alone on his back porch looking out over the mangrove swamp that surrounds the ruins of Nan Madol, when he suddenly saw a ball of light moving through the ruins. Startled, he ran to the end of his porch to look at the light, which was about the size of a basketball. He suddenly became frightened when the ball of light seemed to notice him, and begin moving toward him. He ran inside his house, and when he came back out to his porch the ball of light was nowhere to be seen.

The next morning he told his elementary students at the nearby school that he had had a strange experience the night before. "You will never guess what I saw last night in Nan Madol," he said to his class.

"You saw a light!" his class cried in unison. Indeed, though it is one of the "secrets" of Pohnpei, it is very well known that mysterious lights can be seen at various times in the ruins of Nan Madol.

Light phenomena, such as occasionally seen at Nan Madol, have been reported around the world. They are called *dragon lights* in China and Central Asia, *luz de dinero* or *money lights* in South America, *will o' the wisps* in England, and *ghost lights* in other areas. These light manifestations could possibly be a number of different things, from

tural earth energy phenomena to the returning spirits of ancestors as the Pohnpeians believe. The extensive ruins of Nan Madol are made of magnetic basalt crystals and it would not be surprising that some sort of magnetic light effect may take place from time to time in the city.

Similarly, it is said that the land of Pohnpei is centered on a power spot in the Pacific Ocean which is part of an entire "grid" that surrounds the planet. It is a meteorological fact that many of the typhoons in the northeast Pacific begin in the vicinity of Pohnpei. The island itself is not usually hit by cyclones since it is the place where cyclones begin, however the storms do occasionally strike Pohnpei.

The entire mystery of the lights at Nan Madol is one

that reaches into the depths of the city itself. Was Nan Madol built by magic? Were the stones (250 million tons of them) magically flown through the air? Do the ancient ghosts of the gods of Nan Madol still walk among the ruins? The ghost city of the Pacific holds many mysteries.

Masao Hadley and Kahnimweiso

In 1985 I had the chance to interview Masao Hadley, a chief's son and the Nahnmwarki (governor) of Madolenihmw. I was also fortunate to accompany Masao Hadley to Nan Madol and the Madolenihmw where he would show me where legend said several sunken cities, other than Nan Madol, lay.

Masao (now deceased), was considered during his lifetime to be the land authority on Nan Madol and the ancient history of Pohnpei. He spoke no English, and I interviewed him with the aid of an interpreter. Masao was a man of quiet power and knowledge, a true chief of the island.

It was explained to me earlier that on Pohnpei the natives believe if



they tell you everything they know, they will die. Therefore locals, especially older people, are not likely to volunteer information. They will answer your questions, but will never say more than is required to answer any specific query.

The first thing that I asked Masao was who had built Nan Madol? Masao's answer was that "Nan Madol was built by men of Pohnpei. However, the architects of the city were two brothers who came from across the seas. They came from the southeast." He was apparently speaking about the land of Eir.

Eir is often said to be to the south, or as Masao was saying, the southeast. Other early reports talk about arrivals from the west, the area of Yap and Palau. Oceanic traffic would naturally move in both these directions.

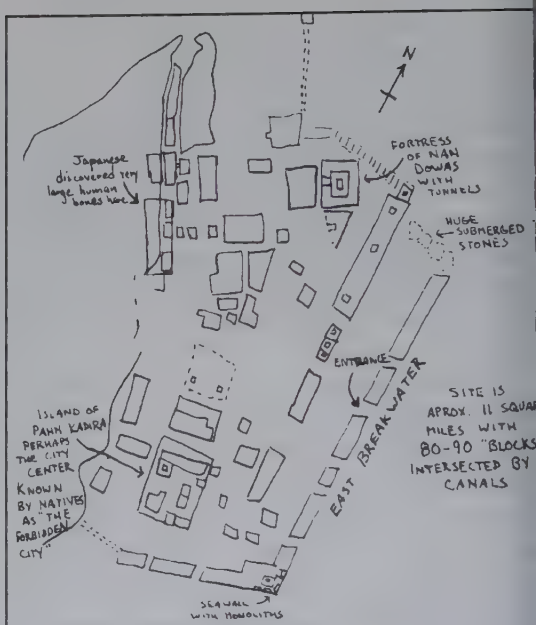
"Where do you suppose the builders came from?" I asked.

Masao shrugged his shoulders, "They came from the south and east. Maybe from South America. I don't know. When they first came to Pohnpei, they started to build their city at another place than where it is now, farther north along the east coast. However, they were not satisfied with the site of their new city. Then one day the brothers climbed a peak, the pyramidal peak near Nan Madol.

"The brothers climbed the mountain to get a view of the country to find a suitable site for their capital city. When they looked into Madolenihmw Bay, they saw the ancient city of the gods Kahnihmweiso. Here was an important sign to the two brothers. A sunken city lay just offshore of Temwen Island, and to them it was a sign from the gods to build their great city on top of, or next to, the ancient city of the gods. We call this city Kahnihmweiso, and it is beneath the waters of Madolenihmw Bay."

By boat I accompanied Masao to the entrance of Madolenihmw Harbor. He pointed out toward the open ocean from our boat while our translator asked him if there were supposed to be ruins in the deep water beyond.

"Twice it has happened that a fisherman has speared a turtle with a harpoon in the bay," said Masao. "The turtle took the fisherman down to the bottom of the bay where the man saw the gates to the City of the Gods. The last time this happened was in the 1930s; the



st time was hundreds of years ago.

"There is yet another sunken city outside the reef from Nan Madol d Kahnihmweiso. This city is called Kahnihmw Namkhet, and it is the east near Nahkapw Island. In a deep and sandy place the gate the city can be found. Some years ago a fisherman was dying. His spirit took a trip to the city outside the reef. After he had seen the city, which goes all the way to Kosrae, he returned to his body, told the people what he had seen, and then he died."

I asked Masao the important question of how he thought the great ones of Nan Madol were moved into place to form the islands, platforms and walls?

Looking directly at me with a serious expression Masao said, "The ones were made to fly through the air from the other side of the land and were put into place in this manner. The magic made the ones lighter than air and the men could even ride on top of them as they flew through the air and were placed on the islands among the canals in the ocean. According to legend, while the two brothers were building their city, a dragon came and dredged the canals. It was with his powerful magic that the men of Pohnpei built Nan Madol."

"Do some people on Pohnpei still know this magic today?" I asked Masao.

"Yes," he said.

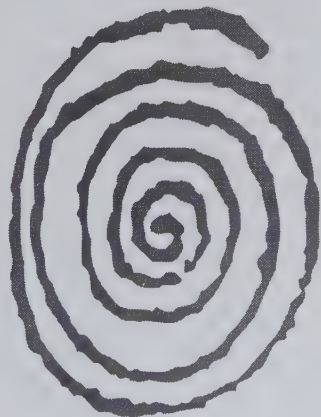
Masao, being the guardian of Nan Madol, seemed like a good candidate for such secret knowledge, so I unabashedly asked him, "Do you know this magic?"

Masao looked at me with an expression of surprise. He raised his eyebrows and did not answer. I concluded that if such "magic" did exist, Masao was one of the few who still knew its secret.

Five For A Sunken City

To investigate the rumoured sunken cities in the Madolenihmw Harbor area, I planned to dive for both of the ancient cities mentioned to Masao. The sun was high and bright when we took our first dive in the open ocean just outside the reef where Masao said the second city of the gods, Namkhet, was located at a deep and sandy place." The water was crystal clear and about 150 feet deep, dropping quickly into the dark green oceanic depths below.

Our four teams fanned out, swimming at about 120 feet below the surface and scanning the ocean floor beneath us. We had floodlights, but they were unnecessary in such crystal clear water. We could easily see 200 feet or more.



The area was “deep and sandy” all right, but there was no trace of sunken structures, or even rocks or coral of any kind—just white sand and the occasional fish or shark. This was sort of unusual: elsewhere on the island coral is everywhere. Nonetheless, no gate of a city was to be seen in the vicinity.

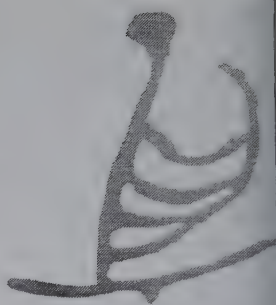
Our diving team later concluded, as Masao had hinted, that Nahkapw Island near to where we were diving was probably the location of the legendary second city. The German archaeologist Hambruch had concluded that portions of a sunken city lay around the island. Still, that is not to say that an isolated structure may not be out in the sand outside the reef. It is a vast area, and eight divers could not cover it.

We decided to concentrate our diving efforts inside the Madolenihmw Harbor, where sunken structures were known to exist, as documented by Dr. Arthur Saxe in his paper published in 1980.⁵ Saxe had been asked to survey Nan Madol so as to clearly define the boundaries of the city. The Trust Territory of the Pacific was about to give Pohnpei and other Micronesian islands their independence. They wanted to create a national park of sorts, but for that they needed to know the boundaries of the ancient city.

Saxe confirmed what had already been reported but seemed incredible: that the city of Nan Madol did indeed cover 11 square miles. The “downtown” was about one square mile, and this is the area that tourists visit when coming out to the ruins for the day. Saxe noted the tunnels throughout the complex, and then began diving the waters of Madolenihmw Harbor to see what possible ruins might exist underwater.

In his report Saxe says (after explaining the logistics of their dive in the deep channel), “A set of boulders was observed descending in a single line formation below the northwest edge of the channel [see location A on Saxe’s map]. They were between depths of 85 and 95 feet, perpendicular to the drop-off. At 95 feet they disappeared into the oatmeal-like sand. The boulders were remarkable here because coral growth is sparse at these depths. The divers could not follow the line up the slope because it was obscured by more intense coral growth. Seven or eight boulders were observed in a line. They varied between two and six feet in diameter and were coral or coral-covered. There was not enough time in this dive to determine whether the boulders had basaltic cores. After the dive was completed, the orientation of the line of boulders was estimated to be on a line between Pieniot and Nahkapw Islands.

“Still later, observations of aerial photos showed this line falling in yet another line. When the line of basalt rocks defining the southwest coast of Nahkapw Island was extended to the northwest, it reached



niot Island. The same line, continued still further, intersects the northeast edge of Temwen Island, then the tip of Pahn Dien Point at square-cornered reef, and then the peak named Takaiuh. The possibility that this line may have an underwater counterpart in the coral-encrusted boulders, is intriguing.”⁵

Saxe adds that they discovered two pillars covered with coral growth, one at a depth of 10 feet and one at 23 feet with the top reaching within 15 feet of the surface. Then he says, “Nan Mwuluhsei and Pahn Asang are at the basalt rock northeast of the outer corner of Nan Dol Central, due west of Nahkapw. This corner is southwest of the previous finds. Here, off the corner, divers located vertical “pillars” or “columns” rising from the sloping bottom [location B in Saxe’s map]. They measured the pillar to be 20 feet tall, rising from the depth of 35 feet at its base, to 15-foot depth at its top. It was described as standing on a flat pedestal on the bottom of the sloping reef drop-off.

“In a follow-up dive, our team confirmed this find by locating four additional pillars in this immediate area. We did not, however, relocate the column described as rising out of a flat pedestal.

“The first of the four was estimated (by surfacing) to be located about 75 feet to the east of Pahn Asang. It was 15 feet tall (depths: 40 feet up to 25 ft.), three to four feet in diameter, and irregular in cross-section.

“The next two pillars (or more properly, pair of pillars) found by our team was located about 30 feet to the east or northeast. The larger of the pair had its base at a 60-foot depth, the top at 35 feet. The overall height was 25 feet. Height was measured by depth gauge readings. The diameter of this column was 4-5 feet, again irregular in cross-section.”⁵

Saxe described more pillars and a “large boulder” at a 60-foot depth, saying that these finds were of extreme interest to many people on the island. Saxe says that they “were informed that the Ponapeans have legends about underwater cities in this area, and that these stories are sacred and close to the hearts of the people. This also means that they are not discussed promiscuously.

“Legends tell of two such cities. One is to the east or under Nahkapw Island, with a gate or entrance outside the reef, at a ‘deep and sandy place.’ There is a sandy shelf outside Pwukeiso. The second city is in the deep channel between Nahkapw Island and Nanmwoluhei, the large rock in the seawall east of Nan Dowas. This is where we located the columns. It was suggested that we may have seen the gate to this city. We were told the names of the guards stationed at the gates: Idengen Saralap and Idengen Saratik,



both said to be women.”⁷

And that is pretty much where Nan Madol and the mystery of the sunken ruins stood when we arrived at the city. A Japanese television crew had dived in the channel, and reportedly catalogued twelve columns standing in rows. An Australian television crew had also dived in the bay, discovering columns and filming a one-hour television show called *Ponape: Island of Mystery*. This is a very rare film, shown on Australian television only once. A copy of it can be seen at the Micronesian Community College in Kolonia. Now it was our turn to discover the columns for ourselves. Could we find the city of Kahnihmweiso?

After a picnic lunch on Nakapw Island, we anchored just off the fortress of Nan Dowas and began our second exploratory dive. We descended to 25 meters, keeping in sight of the steep edge of the shore. Coral grew down the edge, and there were quite a few fish. We had been warned of sharks and a giant “man-eating” grouper.

The water was very murky, and visibility only about five meters. We had to be careful not to lose our diving buddies. In general, it was rather spooky diving in Madolenihmw Harbor. One could not see very far into the green gloom, and therefore, things just suddenly loomed up in your facemask as you swam.

My diving buddy and I spotted a first column at a depth of 25 meters. It stood up perfectly straight from the bottom, was about 15 meters tall and was encrusted with coral. A shorter column, also coral-encrusted, stood just near it. We swam around this column, measured it and photographed it. We then continued our dive northward along the edge of the reef.

In the days to come, we made a total of nine dives with six to eight divers, each time fanning out in order to cover as much of the sandy, murky bottom as possible. We discovered a number of them at various depths from 20 to 30 meters, often together in pairs. I personally saw five columns, diving down to about 35 meters towards the middle of the harbor. Fortunately, I never ran into any sharks or the “man-eating” grouper. Various reports state that there are anywhere from 12 to 15 columns to be found at various depths in the harbor, down to about 30 meters. But, our main goal of finding actual structures in the deep harbor and the so-called “platinum coffins” had still eluded us. Did they once exist?

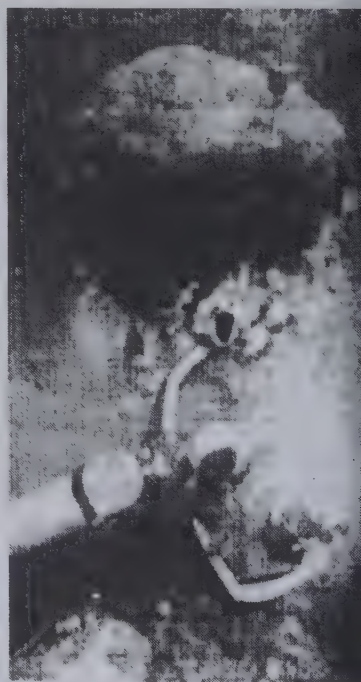
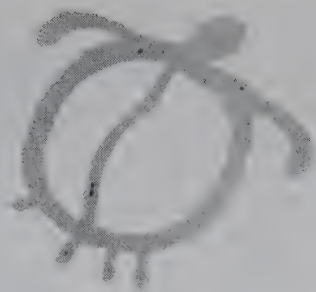


Photo of the submerged pillars in the harbor

In other dives around the island of Nakapw, we discovered basalt stones half grown over by coral in about three meters of water on the coral reef. Some of these stones had inscriptions on them such as crosses, squares, rectangles and open-ended rectangles. Nowhere else around Nan Madol did we find any petroglyphs, inscriptions or writing. However, inscriptions similar to those we found underwater have been reported several kilometres to the northeast of Nan Madol, in the interior of the Pohnpei.



Many of the stones we found underwater on the south side of Nakapw island (which is directly east of Nan Madol, across the Madolenihmw Harbor where the sunken city supposedly lies), easily weigh 10 tons; some are even exposed at low tide. Swimming along the coral reef, we also noticed straight lines in the coral, indicating that perhaps the coral had grown over walls of stone.

The German archaeologist Hambruch had suggested that Nakapw contained the remains of a sunken city. Masao Hadley also told us that there were two sunken cities, one in the Madolenihmw Harbor and one under Nakapw Island, or "beyond the reef."

The second city of the gods, Kahnihmw Namkhet, traditionally had a gate in a "deep and sandy place" to the east of Nakapw Island. We found no evidence for a city being beyond the reef; we did however, find a great deal of evidence that there are sunken structures to the south of the island, lending credence to the story of a sunken city beneath Nakapw.

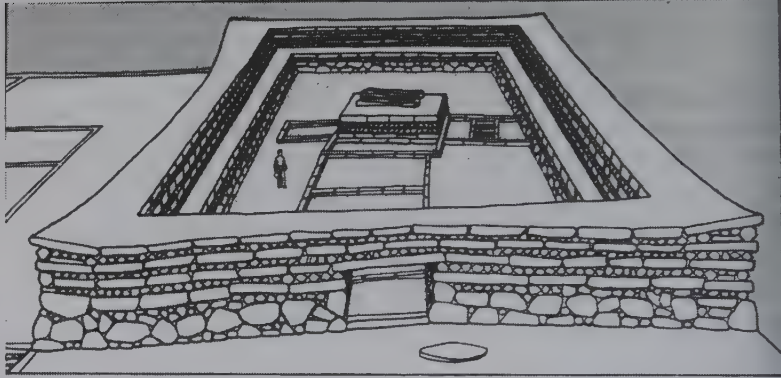
Saxe connects the underwater cities with the Pohnpeian belief that spirits live in the sea. He says, "our findings verify the existence of coral-encrusted formations in the deep channel that are unusual and may provide a factual base for the stories, especially the columns and the straight line of boulders. If the patterning fits with linear surface features as we suspect, then these may well be artifactual. More investigations will of course be necessary before explanations can be made."⁷

Two Cities: One On Top of the Other

In my efforts to find out more about the sunken ruins at Nan Madol, I contacted a diver named Isaiah Santos at the docks. I asked him about the "castle," or pillars, in the deep water.

"Yeah, I took some tourists to the bay and saw part of the castle," Isaiah said. "I dropped a 365-foot anchor chain down in the harbor and it got caught on something at 185 feet when I tried to pull it up. I got on tanks and was going to dive down to free the chain. I think it was caught on the castle. But as I started to follow the anchor chain down, I looked up, and there was a whole 'school' of rats swimming

above me! I mean they were swimming under the water!" Isaiah's eyes were wide with fear as he told us of seeing hundreds of rats swimming through the murky green water. "I



turned back and just cut the anchor," he said. "There is a legend that says that when you make a catch of fish in a net in the harbor, they will turn into rats."

I then contacted Pensile Lawrence, director of the Pohnpei Museum. He confirmed to me that Nan Madol was built on the reef next to Madolenihmw Harbor because it was the location of the sunken city of an earlier culture. He also said that there were 12 columns in a row, heading east underwater in the harbor, toward the gateway of the sunken city.

At the Registrar's Office I looked over aerial photos of Madolenihmw Harbor and Nan Madol. I noticed several odd things. First, Joy Island to the southeast of Nan Madol, was rectangular in shape with giant stones squaring it off. It was obviously man-made, and is generally considered part of Nan Madol. Northeast of Joy Island, on the huge flat reef on which Nan Madol is built, are what appear to be ruins in the water; square outlines in the coral reef and other large angular markings that could only be seen from the air. Furthermore, on the southern and southwestern sides of Nakapw Island, where we had found inscriptions on submerged stones, were the square outlines of former structures.

What is the answer to the mystery of Nan Madol and Madolenihmw the "Atlantis of the Pacific"? One theory is that part of Nan Madol was built on a gigantic limestone cavern which later collapsed, sending columns and structures down to the bottom of the harbor. Yet this does not explain how the columns would still be standing. Furthermore, nowhere else at Nan Madol are columns used in the construction of any buildings; they are only found underwater.

Another possible explanation is that the entire island has been sinking over thousands of years. This might explain how submerged and coral-encrusted square outlines of structures in the coral reef are still standing, yet it does not take into account the local legends.

One hypothesis that makes use of all the data is that there was

...a former continent in the Pacific Ocean. Around 1980, coal deposits were found off Rap Iti in French Polynesia, indicating that areas of the Pacific were once high and dry. In a cataclysmic upheaval in the remote past, this continent may have been submerged, and the mythical "City of the Gods" to be found on Pohnpei may have been a remnant of this now-vanished culture.

Of course, this is a radical conclusion which would, in effect, rewrite current accounts of ancient history. Yet, perhaps ancient history needs to be rewritten. A major expedition should be sent to Pohnpei equipped with sonar, deep-diving and core-drilling equipment. The seabed needs to be mapped completely by sonar and all columns and other structures explored carefully with a miniature sub or diving bell. The coral reef needs to have a number of core samples taken, to determine what is beneath the mass of coral.

Stones and Magic and the Flying Stones

One of the greatest mysteries of Nan Madol is how the massive basaltic stones were moved and lifted into place, and several theories have been forwarded on the subject.

Donald Mackenzie, in his book *South Seas Myths and Legends*,⁶⁴ comments that, "Blocks had to be rafted, landing-stages constructed to receive them, and as we have seen, canals made in some cases so that these blocks might be transferred to a building site. A great deal of skilled labor had to be performed by men of experience before a wall or tomb of basaltic pillars could be constructed... The breakwaters and artificial islets of the 'Micronesian Venice' were the work of men possessed of considerable engineering skill; without them they were experienced builders with a social organization which made it possible to provide immense gangs of workmen who had been well trained and disciplined."⁶⁴

In his book, Mackenzie comments on W.J. Perry's book *Children of the Sun* (London, circa 1910). Perry refers to the founders of Nan Madol as coming from Yap "on stones that swam on the water." Perry says further, "It is said on Ponape that certain spirits came from the sky and changed into stones; and the gods cannot be approached except through these stones, which are only found in certain places; if they are lacking in any place, so is the cult of gods. These stones are not only used in connexion with offerings made to gods, but also possess magical power and healing properties. When, for example, a man wishes to go fishing, they drop a holy stone into the sea."⁶⁴

F.W. Christian, in his 1899 book *The Caroline Islands*,⁵⁹ also discusses some of the early theories of the building of Nan Madol. He mentions



the theory of Kubary, the Polish archaeologist who said, "the stones were brought here by means of an inclined plane."

In the absence of cranes and other machinery, Christian considers this "very feasible," and writes, "In my mind's eye I viewed an even slope of felled tree trunks copiously sluiced with coco-nut oil, to avoid friction, up which the great blocks would be hauled, one relay of workmen above pulling upon long and thick cables of coir fibre or cinnamon and supplementary ropes of green hibiscus bark, another relay below with solid staves and handspikes by turns pushing the huge masses upwards and resting with poles set against and below it to prevent slipping back."⁵⁹

Christian, like Perry, mentions the belief that the builders of Nan Madol and the people of Pohnpei had come from Yap, the most westerly island group in the Carolines. He says that the Yapese language "appears to be a crabbed form of some ancient tongue allied to the Dravidian (of India), coloured with a tint of Malay and Japanese, crossed or chequered, in a very remarkable way, with unmistakable Polynesian words."⁵⁹

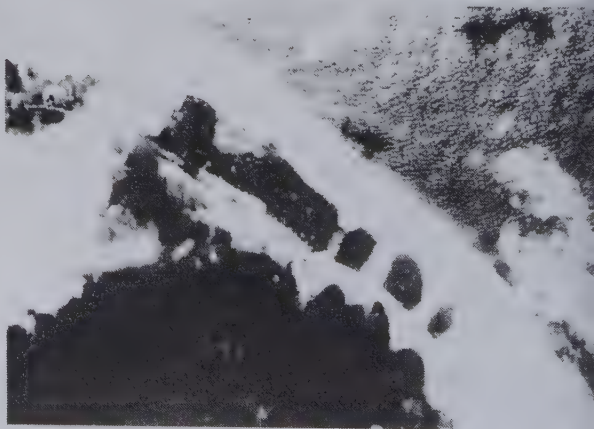
F.W. Christian also relates in his book the traditional legend that Nan Madol was built by two brothers named Olo-chipa and Olo-chopa. By the magic spells of these men, "one by one the great masses of stone flew through the air like birds, settling down into their appointed place."⁵⁹

The local claim that the stones were levitated through the air bears close attention. If the city had been built by brute force within the last few hundred years, as Hambruch thought, then it would seem logical that the local chiefs would still tell the tales of the mighty efforts of their forefathers in building the city.

Instead, the traditional history that has been handed down says that the movement of 250 million tons of prismatic basalt was no big effort at all. In fact, the stones were effortlessly moved through the air. Some stories relate that the great magicians even rode on the basalt logs as they came from the other side of Pohnpei.

Was there some sort of ancient science, possibly used by the ancient Hindus and Egyptians that could levitate stones? Basalt is not only a crystalline rock, but it is magnetic. It would be an ideal stone to try to levitate.

Levitation by sound is a



An aerial photo of the southern tip of Hare Island on Kapingamarangi. These may also be artificial islands.

technique that has been experimented with by NASA, and various authors have said that Tibetan lamas have been known to move stones by using sound.

Some physicists claim that levity is really a frequency, part of Einstein's Unified Field. Crystallized blocks of basalt need only be resonating at the frequency of gravity, (10^{12} hertz, or frequency between short radio waves and infrared radiation), and they will lose their weight. Crystals, even basalt crystals are ideal for resonating in such a way. If that was the way that the stones 'magically'

levitated through the air, then they might have spun upward and to the north, just as the legend says, because of the spin of the earth. The centrififugal force of the earth's spin caused the stones to rise. It might be possible for people to ride on the logs as ballast, and help lower them into the place at Nan Madol as the vibration lessened and the stones gained weight again.¹¹

According to David Zink in his book *The Ancient Stones Speak*,¹² Pohnpei is on an important grid point. The Canadian physicist T.B. Pavlicki said in his book, *How to Build a Flying Saucer*,¹³ "I believe the way the ancients transported megaliths for their monuments was to attach a small tuning fork to each stone, causing the module to levitate when the properly-tuned vibration was sounded. When a monolith is set to resounding, its vibrations keep it in the air most of the time. During the greater part of the wave cycle when the mass is vibrating, a light touch will move it in any direction. I believe the ancient engineers used this technology because the ancient myths describe it. This application of musical theory is far too sophisticated for 'stone age' people to incorporate in their myths unless the authors actually witnessed the technology in operation." Perhaps, as Pavlicki suggests, this technology was used in moving the stones of Nan Madol. In his scholarly study of Pohnpei for the University of Hawaii, *Upon the Stone Altar*,¹ David Hanlon curiously leaves out any reference to the islanders' beliefs that the stones were levitated and magically flown through the air. He refers only to the two brothers building Nan Madol. Despite the fact that details of this legend are known to just about everyone on Pohnpei, Hanlon apparently did not see fit to include this part of history in his book, perhaps thinking that his superiors in Honolulu would think his book "unscholarly" should he mention this

Kapingamarangi



1942 aerial photo of the man-made islet of Touhou at Kapingamarangi.



fantastic story.

Hanlon does mention another curious incident in the island's history, however. According to Hanlon, after the defeat of the Saudeleurs (who ruled Nan Madol and Pohnpei for centuries), a new political arrangement for the island was being made by the new paramount chief of the island, Isohkelekel. There came a report of a tree cut in the Eirk

section Nansokele in the north that would not fall. The tree had been cut to make a canoe, but when the tree had been separated from its trunk, rather than fall to the ground, it rose up into the sky and vanished. Suspecting divine involvement, the men returned home mystified.

Then, after a considerable period of time there came word of a canoe, hewn from the tree that would not fall, descending from the sky. The flying canoe "came to hover over a spot called Pahn Akuwala in the area known as Sounahleng on the north side of Temwen Island near Nan Madol. Failing to receive any response from the divine occupants of the canoe, the people of the area called for Soukise."¹ Soukise, an island chief, enlisted the help of a priest named Soulik en And and the two went together to Pahn Akuwalap "where [the priest] immediately recognized the god Luhk sitting in the center of the canoe. The ruler-priest of Onohnleng stepped up onto the craft and beckoned to Soulik en And to follow. From the meeting between gods and priests in a canoe hovering over the land, there came about a new political organization on the island."¹

This fascinating story has many curious elements in it: airships, levitating trees, and the local priest-kings having a conference with the "gods" aboard their airship. Even Nan Madol is part of the story, being the meeting place of the god Luhk and the ruler-priest Soukise en And of the district of Onohnleng on the other side of the island. Having received divine instruction aboard Luhk's airship, Soukise en And went back to his people and told them that Pohnpei was to be divided into sections that were self-ruling states, the eastern half of the island to be the largest state, Madolenihmw. This became the third of Pohnpei's ancient historical epochs, the *Mwehin Nahnmwarkis*, or 'Period of the Nahnmwarkis.'

Curiously, in ancient Egypt the districts were known as "nams" or "noms." Similarly, the word for "governor" in Egyptian was "march" or "mwarki." A district governor in ancient Egypt had the title "Nan

arki." In Pohnpei we
e the same words
ning the same thing; a
nmwarki is a district
ernor even today. Are
nents of the Pohnpei
guage derived from an-
t Egyptian? It would
m so.

o Built Nan Madol?

A clue as to who might
e built the ruins of Nan
dol is found on the re-
e island of Kapinga-



angi, a Polynesian atoll 415 miles to the southwest of Pohnpei.
ated only one degree north of the equator, this atoll between New
and and Pohnpei is one of the lonely Polynesian outpost islands
h as Rotuma, which lead the way into Tonga, Fiji and Samoa in
heart of Polynesia. Kapingamarangi also has an artificial island
t, built in a manner similar to the construction of Nan Madol. This
ificial island may be the important clue that archaeologists need in
er to decipher the enigma of Nan Madol.

Kapingamarangi consists of 33 islets in a semi-circle around a la-
n. The largest islet is named Hale but it is virtually uninhabited.
ner, the entire population lives on the small man-made islet of
hou near the natural islet of Veilua. Touhou, like the 98 or so
nds of Nan Madol, is artificially made with coral fill piled up be-
d large stone blocks. In the local Polynesian dialect, *tou* means
nd and *hou* means new. Other islands, such as Hare Island, are
pected of being artificial as well.

Coral faced walls exist on Touhou but foreign stones such as ba-
occur as well in the building. The largest block of stone is a large
k of basalt known as the anchor stone for the island. This volca-
stone was brought from another island and does not occur natu-
y in the area. Incredibly, this may be a large stone from Pohnpei,
ably from the same quarry from which the stones for Nan Madol
e.¹

Says Foss Leach and Graeme Ward in their 1981 monograph for
University of Otago entitled *Archaeology On Kapingamarangi Atoll*,
s most interesting that cultural material occurs right on the indu-
d coral basement of Touhou islet... this suggests that people were
ent on Kapingamarangi at a time when Touhou was virtually awash
the sea. Clearly, these people must have inhabited some other
at this time, and only temporarily visited Touhou. ...the lowest
ural layer occurs below sea level. [At one time] the islet existed as

a low sandy flat, barely above the sea."

Were the builders of Nan Madol originally Polynesians? The people of this mysterious culture, centered in Tonga, Samoa and Tahiti in ancient times, are a mystery themselves. They built great monuments all over the Pacific and are presumed to have come from India by way of Indonesia. It is very possible these voyages were responsible for stones from Pohnpei appearing on Kapingamarangi and the construction of the similar megalithic sites in Micronesia and Polynesia.

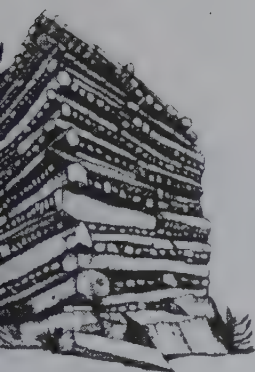


It seems quite likely that the mythical land of Eir to the southeast of Pohnpei may have been the central Polynesian islands of Fiji, Tonga and Samoa.

The Polynesians apparently moved out into the Pacific from Southeast Asia by going both north and south of the great island of New Guinea. On the northern route into the Pacific were such islands as New Hanover, Kapingamarangi, Rennel Island, and finally Roturua Island in the very north of Fiji. Kapingamarangi lay very near the equator, something that the early navigators must have appreciated. Apparently the early Polynesians saw fit to create a small naval base complete with an artificial island port, on this remote atoll. It is a perfect stopover island for a journey from Indonesia and New Guinea up into the many scattered islands of Micronesia and Pohnpei.

Were the first inhabitants of Pohnpei Polynesian priests who used their ancient knowledge taken from India and Egypt to build the amazing seaport of Nan Madol? The ancient Indian epics such as the Mahabharata relate that a type of airship was in use during the times called a vimana. Tales of early flight abound in all civilizations as well as in Polynesia. Was Pohnpei a remote Pacific base for an ancient navy, a navy that was occasionally visited by airships from a distant airfield? It boggles the imagination!

Stone cutting and building was one of the great skills of the ancient Egyptians and some authors have claimed that the Egyptians used various forms of levitation and other "clever" building techniques. Could Nan Madol be connected to Egyptian explorations into the Pacific circa 1,000 B.C.? The dating of Nan Madol is highly controversial. Ashes found on one of the artificial islands was dated as 9



years old, yet pottery was dated as over 2,000 years old. Could the ruins of Nan Madol be even a 1000 years older than that? So far there has been no evidence that would preclude this possibility.

In his book *Lost City of Stone*,² Bill Ballinger, posits that Nan Madol was built by Greek sailors 300 years before the time of Christ. The Greek sailors were remnants of Alexander the Great's army in Persia after Alexander was poisoned and his empire started to split up. These sailors, theorized Ballinger, left the Persian Gulf intent on mak-

their own kingdom, and after sailing through Indonesia, settled on Pohnpei, where they built Nan Madol. Harvard professor Barry H. Stein has a similar theory on the settlement of the Pacific, though places their voyages much earlier and ultimately traces them to Egypt. But did lost navies have the men and skill to have erected such massive architecture?

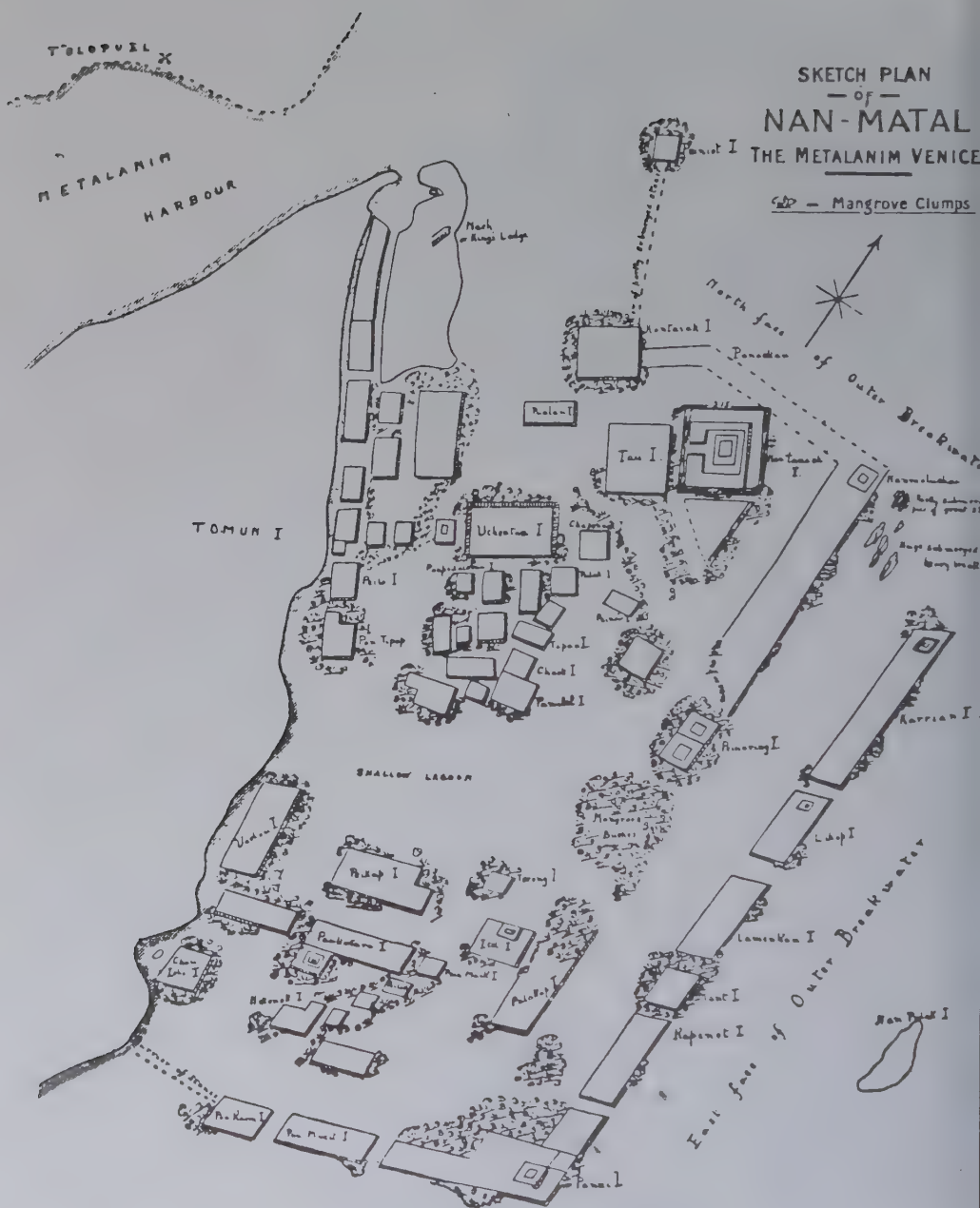
It would seem that only a carefully planned and large-scale effort could have accomplished the building of Nan Madol. It is one of the great monuments of the world, erected by master builders of a world long ago. Is it a message in stone from one era of the world to another?

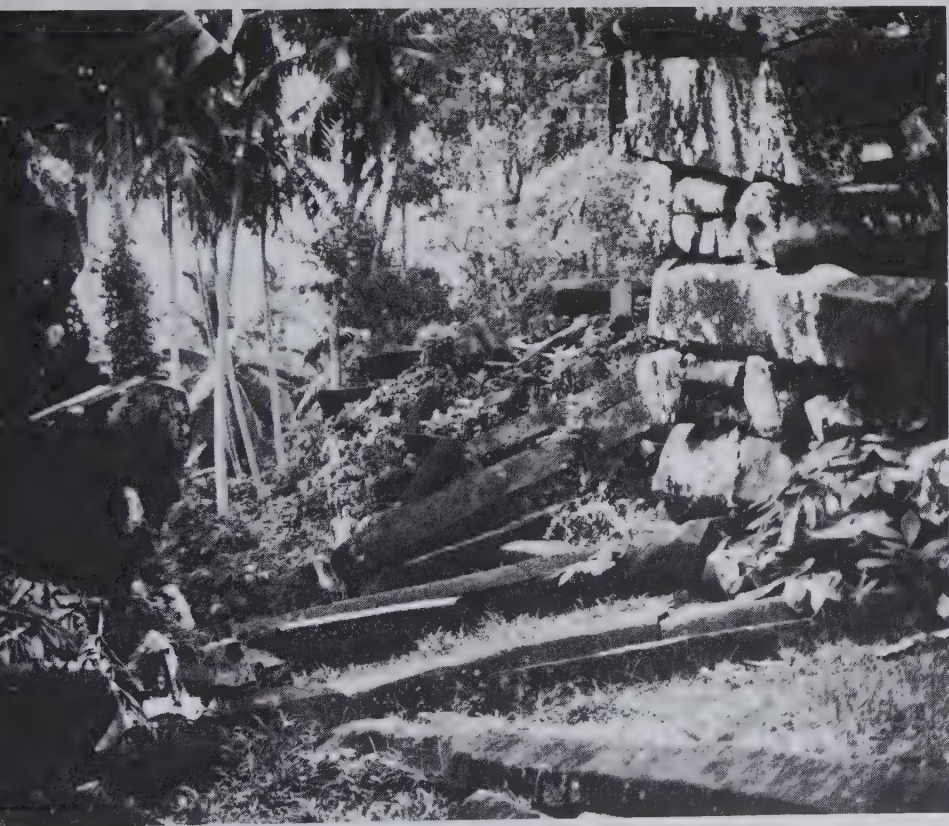


The sun god Ra was often depicted as a falcon with a solar disc in a boat.

SKETCH PLAN
— of —
NAN-MATAL
THE METALANIM VENICE

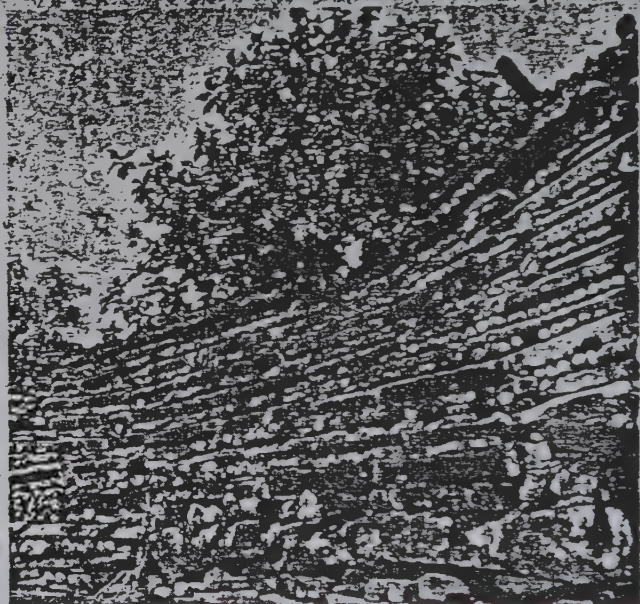
CD - Mangrove Clumps





Sokehs Rock on Pohnpei.

More ancient ruins unearthed in Ponape



Daily News photo

A professor believes he has found more ruins at Nan Madol in Ponape, site of ancient burial and ceremonial structures of stone constructed like the wall above.

SAIPAN (MNS) — The ancient ruins of Nan Madol in Ponape are reported to be larger than expected.

Dr. Arthur Saxe of Ohio University, in charge of studying the famous site, made the revelation in a report on his findings.

Conducted in cooperation with the Ponape District Historic Preservation Committee, the study included both on-land and underwater surveys around the site at the mouth of Madolenihmw harbor.

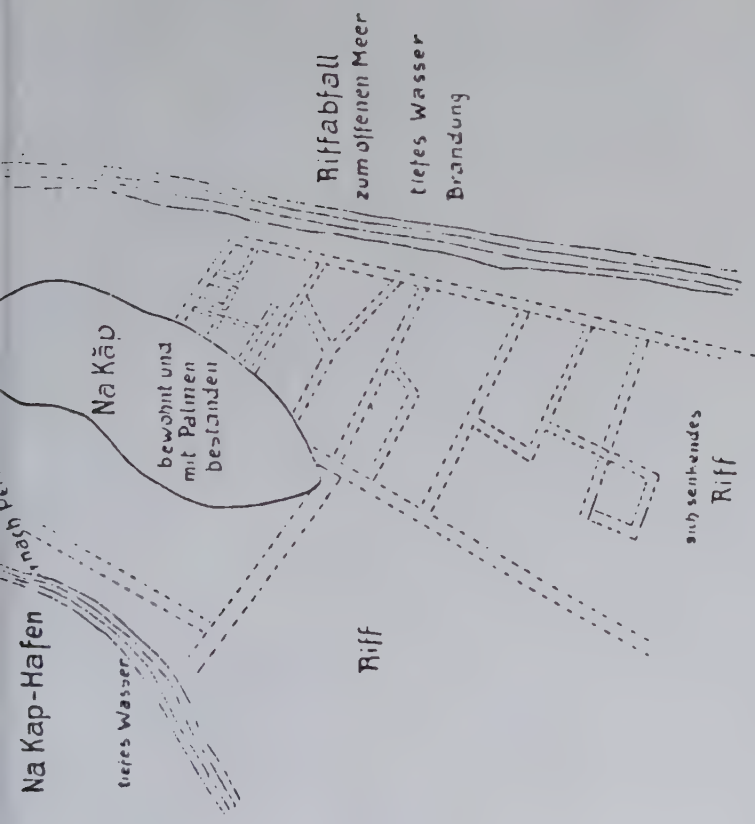
Saxe said that in addition to the well-known walled complex of islets off Temwen Island, there are several structures on Temwen itself, additional artificial islets elsewhere around the harbor mouth and artificial walls on the edge of the reef.

Underwater in the channel off Nam Douwas, one of the largest of Nan Madol's artificial islets, was an intriguing complex of standing stones, his report said.

Located on a reef, the Nan Madol ruins consist of numerous artificial islands encompassing 11 square miles of dwellings, ceremonial structures and protective foliage. The islands are separated by channels and can be approached only by small boat or canoe at high tide or by wading at low tide.

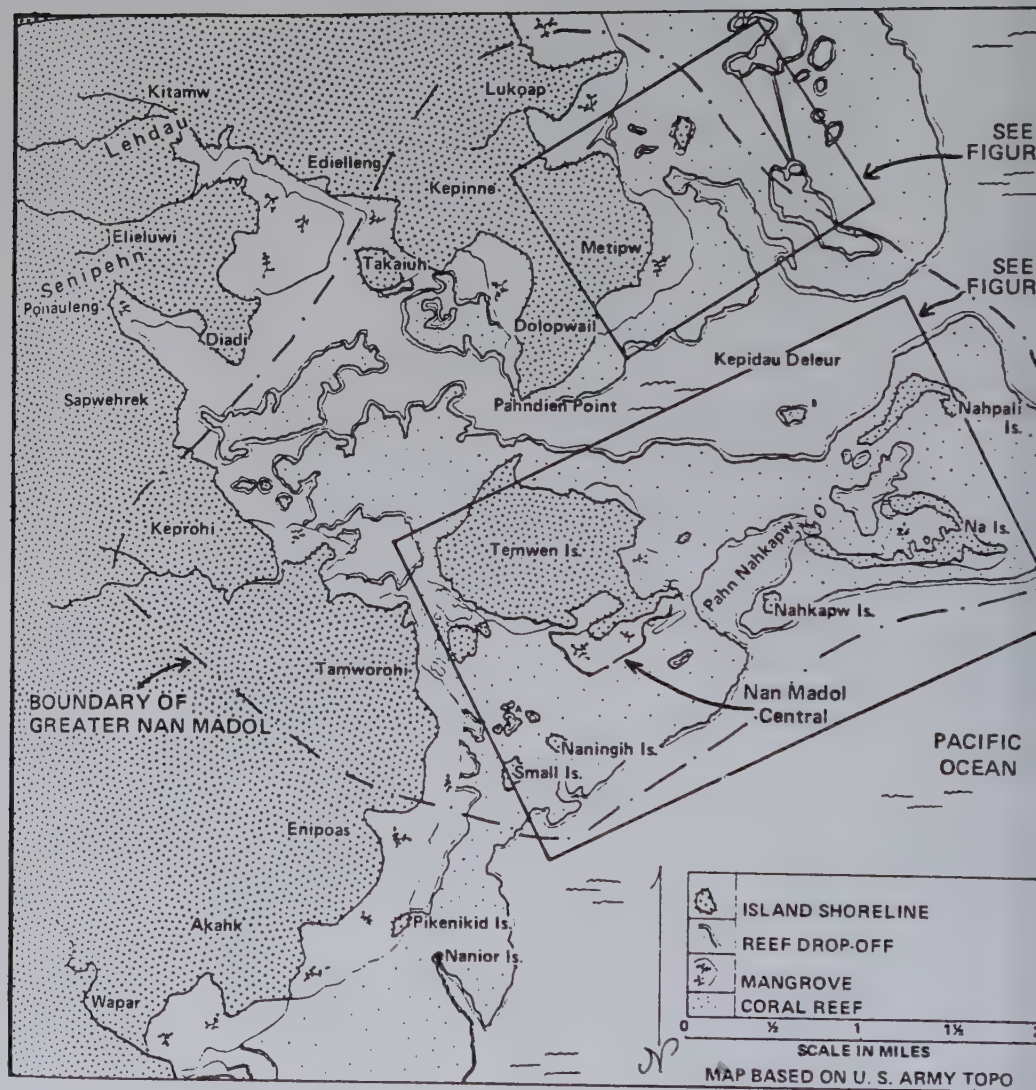
The ruins, believed constructed at least 700 years ago, are shrouded in mystery and legend.

Only known news article to report the mysterious underwater columns of Nan Modal. "...Underwater... was an intriguing complex of standing stones..." From the Guam Daily News.

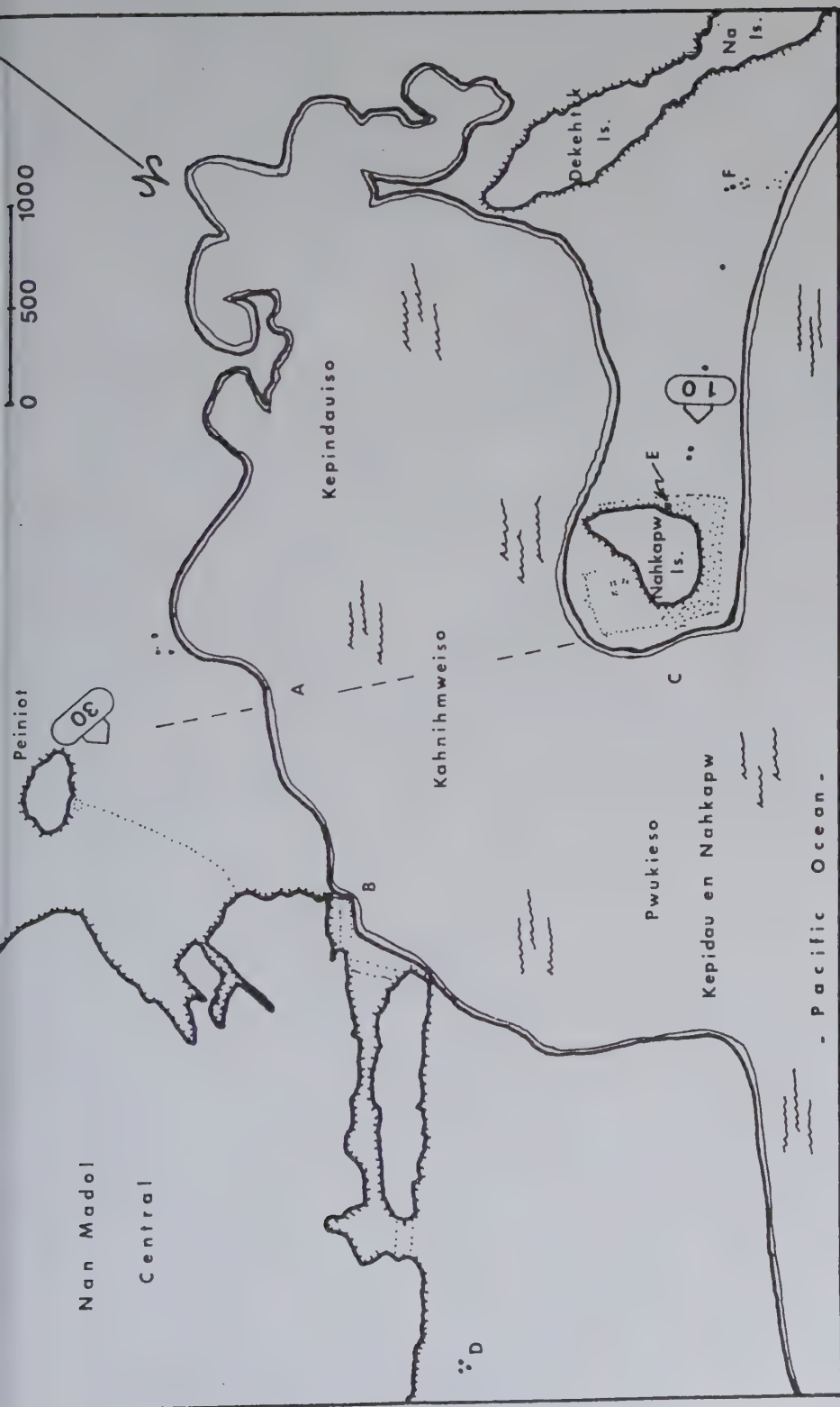


Skizze der im Bau begriffen gewesenen Stadtanlage von Nā Kāp

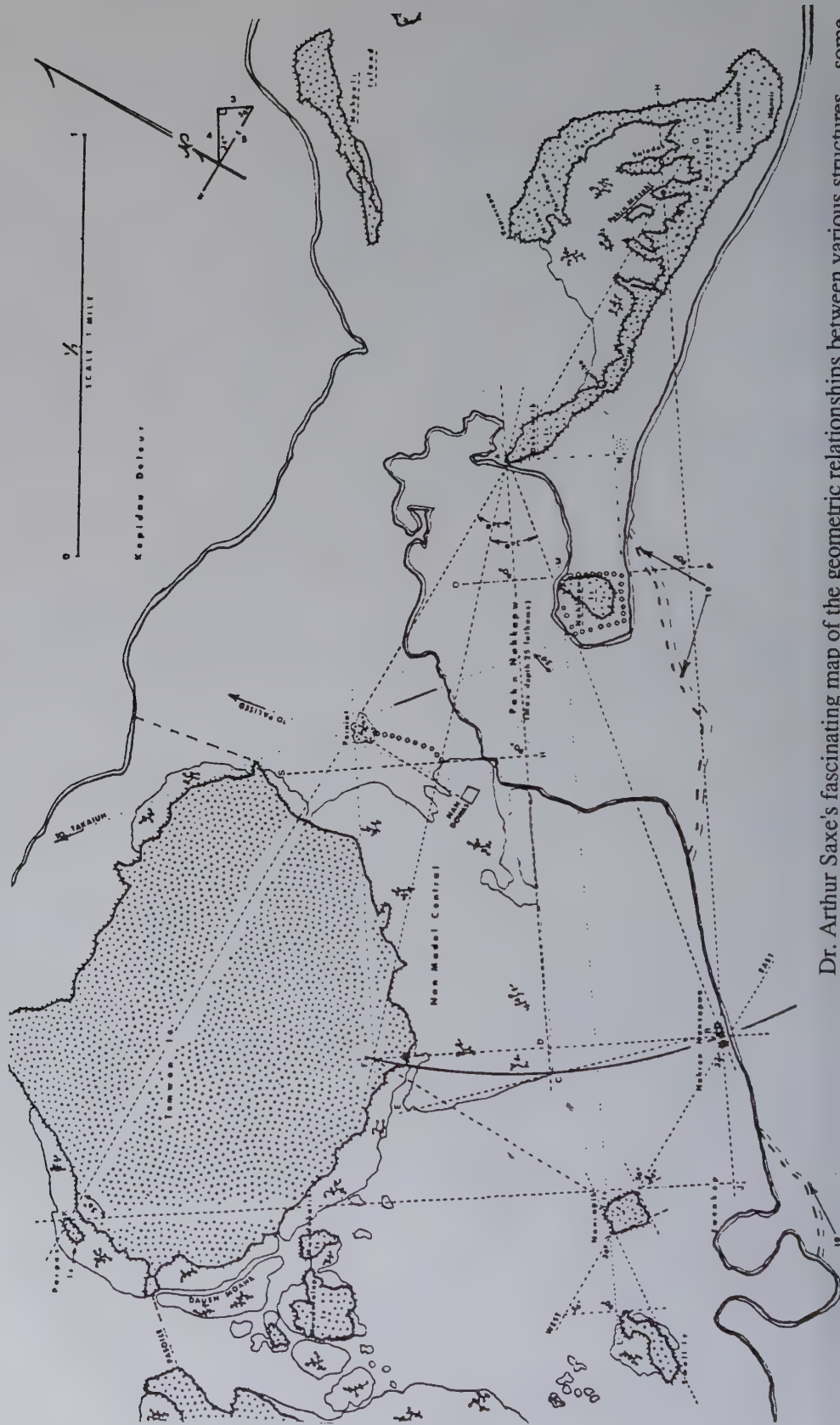
----- Fundamente der Steinmauern aus amorphen Basaltblöcken



Dr. Arthur Saxe's map of Greater Nan Madol, 11 square miles in size, from his 1980 research paper.



Dr. Arthur Saxe's map after his discovery of columns underwater at Nan Madol. From his 1980 report, the underwater columns are located at A and B on the map.



Dr. Arthur Saxe's fascinating map of the geometric relationships between various structures

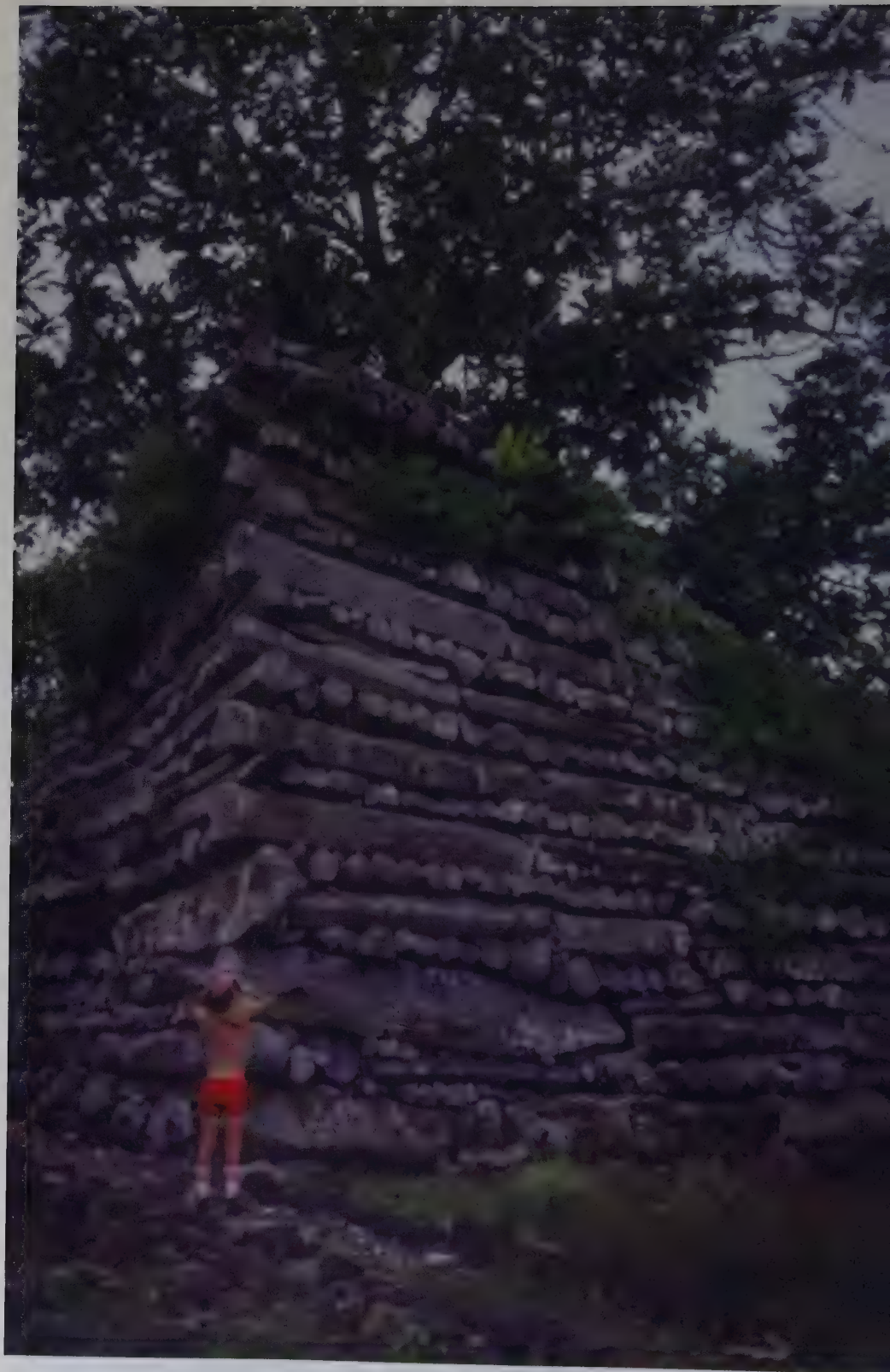


ance to Nan Madol on the southwest coast of Pohnpei.





A corner of Nan Dowas seen from a canal.



A visitor stands next to the massive walls of Nan Dowas.



e huge basalt logs that make up the structures of Nan Madol.





ng basalt columns cover the central structure of Nan Dowas.



looker gazing at a collapsed doorway at Nan Dowas.



The basalt formation on Pohnpei known as Chicken Shit Mountain.



columns in Nakapw Harbor, Madolenihmw.



Underwater columns at about 60 feet, viewed by author.



A different underwater column viewed by author.



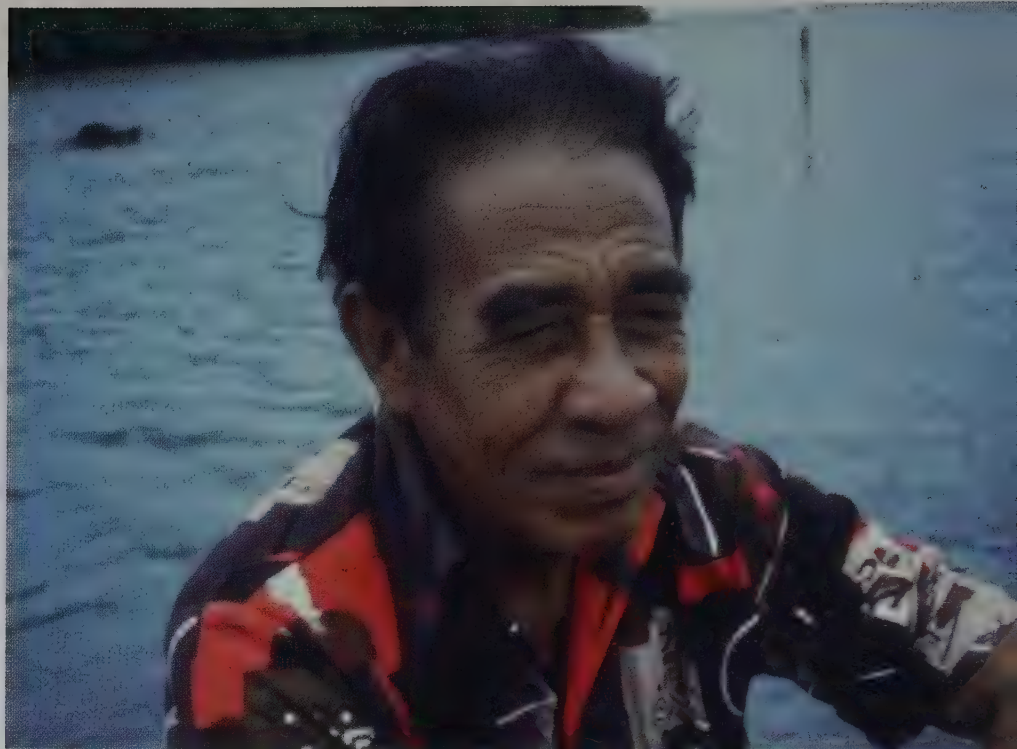


Diver points to a square and cross glyph on one of the boulders at Nakapw.





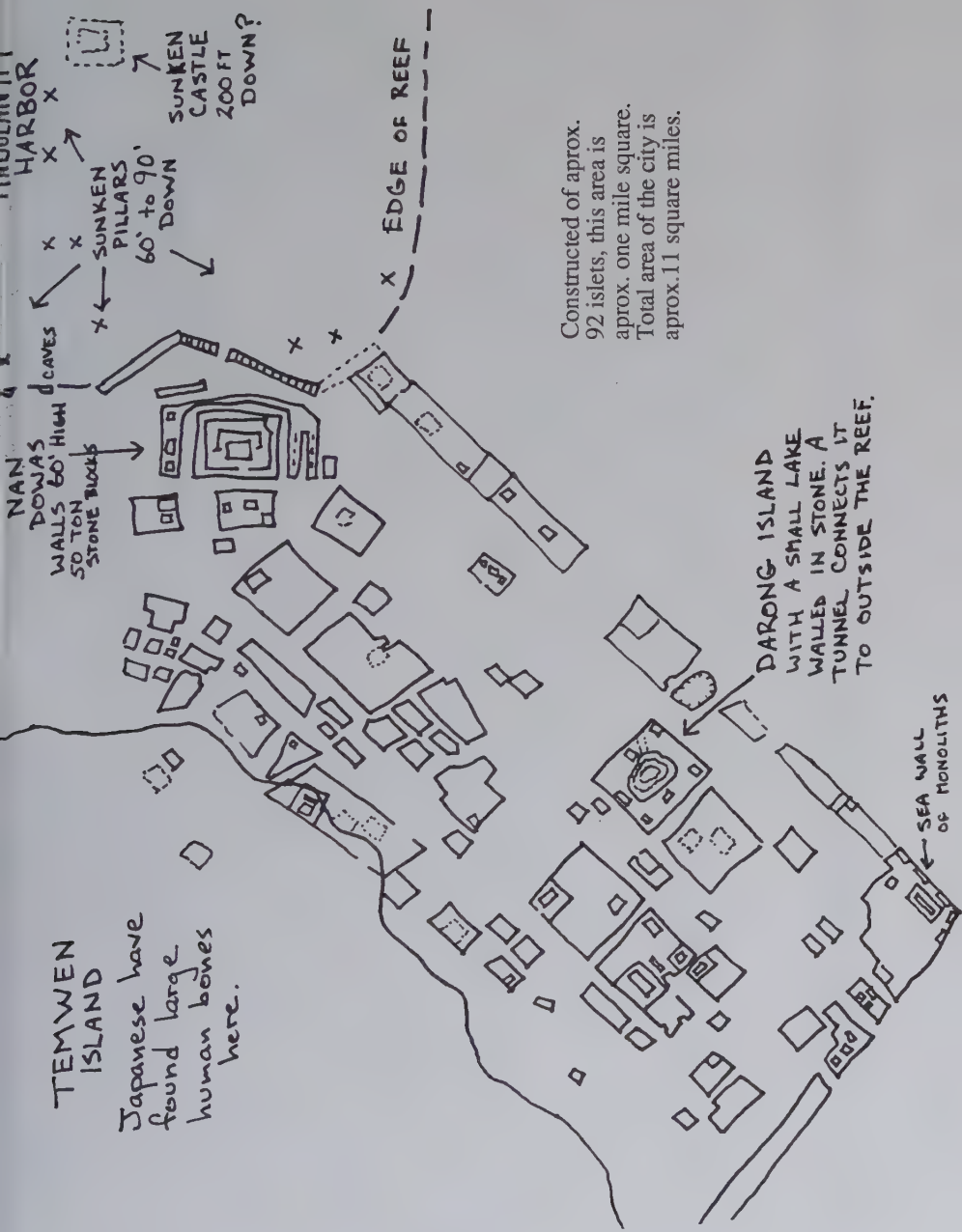
Stone money on Yap.



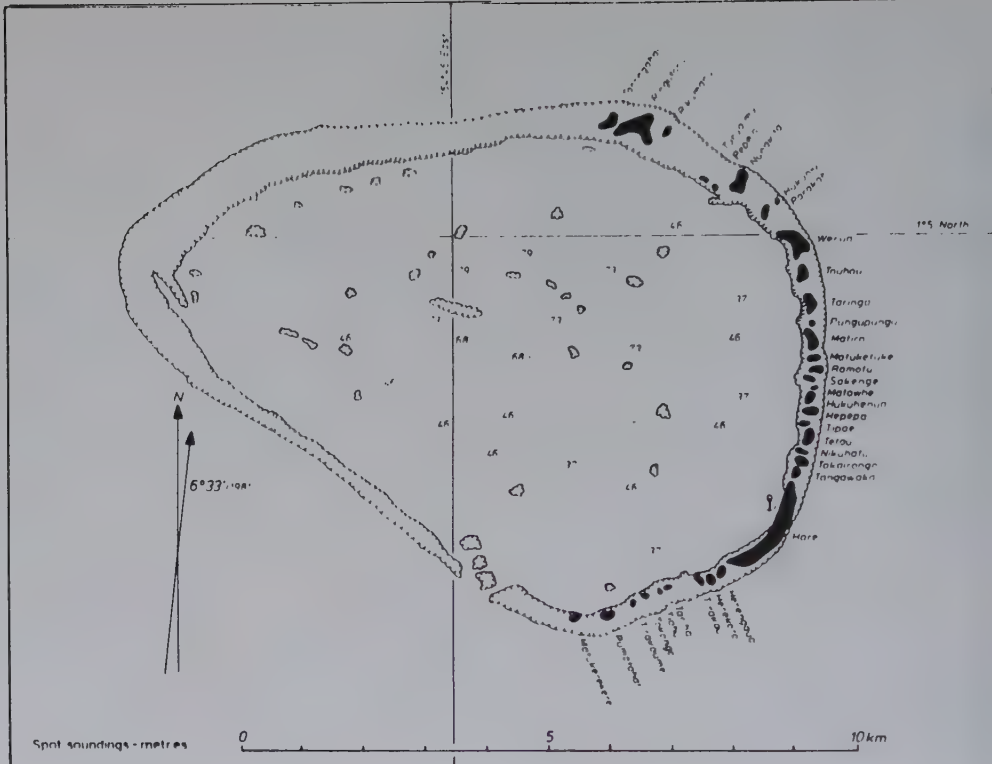
Masao Hadley, our guide to Nan Madol and its mysteries.

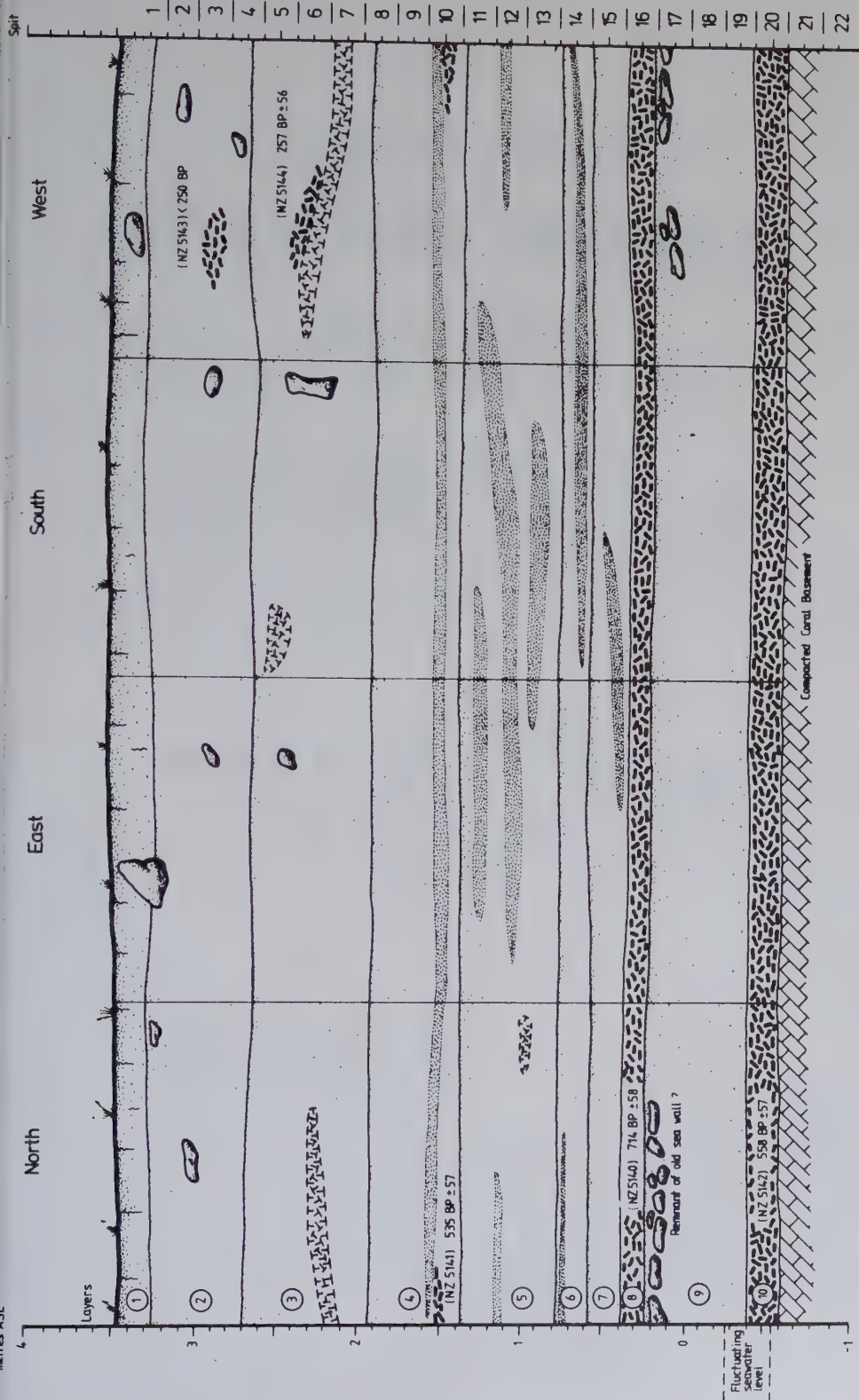


The author, standing next to Latte Stones in the park on Guam.

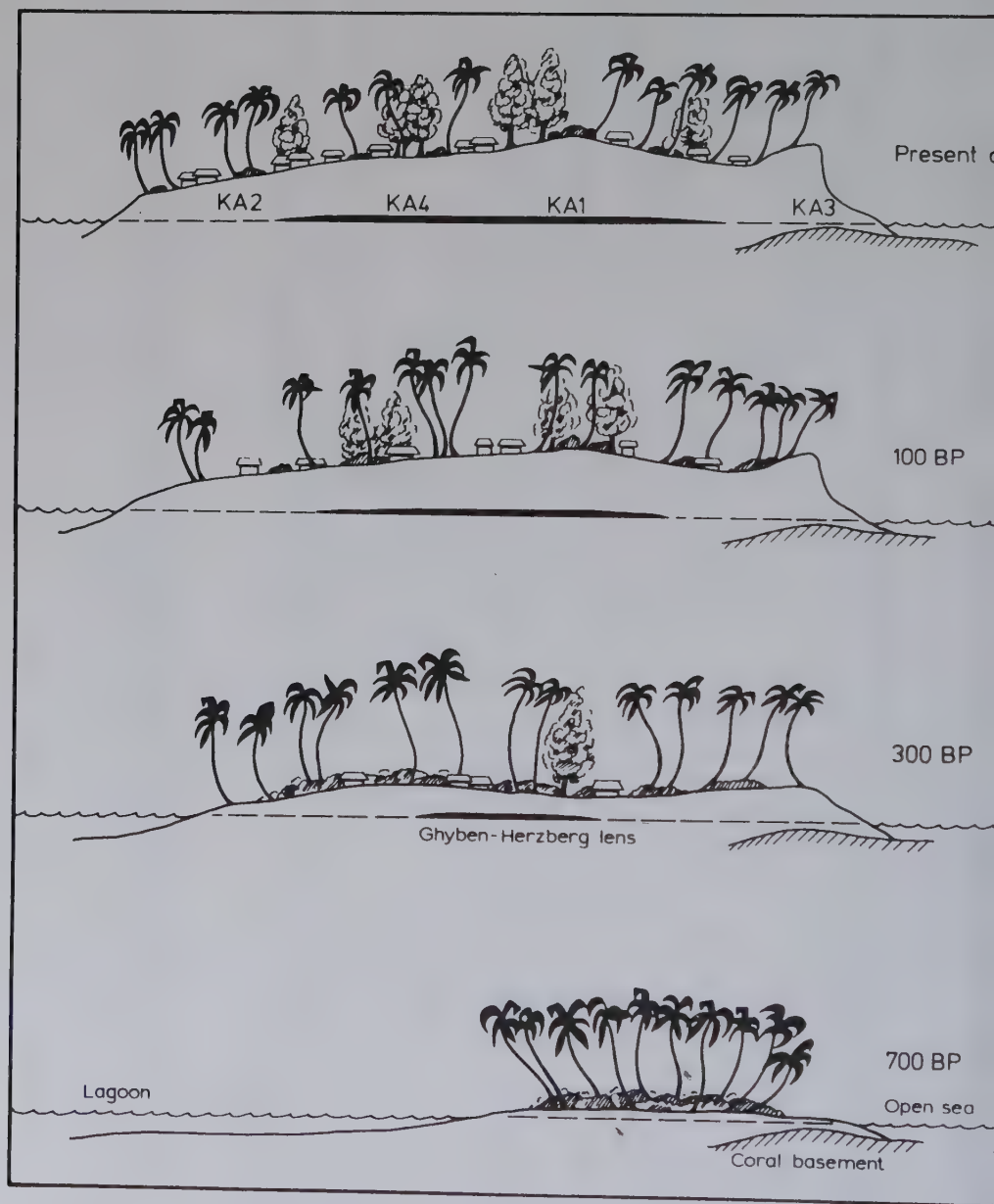


Constructed of approx.
92 islets, this area is
approx. one mile square.
Total area of the city is
approx. 11 square miles.





Section diagram of the Putau(KA3) excavation. A rich cultural layer was present below sea level.



An idealized picture of the evolution of Touhou islet over the last 1,000 years. Vertical scale is exaggerated five times horizontal. Note that the lens of fresh water could not have always been present on the islet, but would have begun to form as the islet grew in size.

CHAPTER THREE

THE MYSTERY OF KOSRAE

THE OTHER VENICE OF THE PACIFIC

"Goodwin," he said, "do you know at all of the ruins on the Carolines; the cyclopean, megalithic cities and harbors of Ponape and Lele, of Kusaie, of Ruk and Hogolu, and a score of other islets there? Particularly, do you know of the Nan-Matal and the Metalanim?"

—Abraham Merritt, *The Moon Pool*



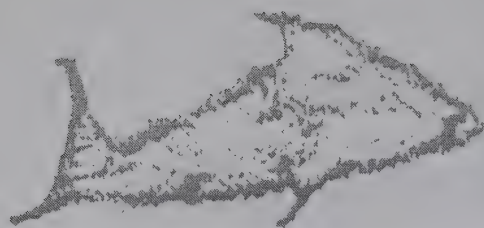
About 560 kilometers to the southeast of Pohnpei lies Kosrae. Kosrae is a single 42-square-mile island with a rugged and mountainous interior. It is the easternmost island in the Carolines and the second largest island in the Federated States of Micronesia after Pohnpei.

The rugged interior of the island is virtually inaccessible and is crowned by the highest mountain on Kosrae, Mount Finkel, which is 2,069 feet high.

broad valley between Mt. Finkel in the south and Mt. Utunte (1,951 feet) in the north divides the island in two.

Kosrae is called the "Island of the Sleeping Lady" because the profile of the island looks like the figure of a reclining woman. Legend tells that Kosrae was shaped by the ancient gods. The view of the "sleeping lady" can best be seen from the small island of Lelu on





the eastern side, an island that was once the capital of Kosrae.

Little is known of the prehistory of the island, and modern history begins with the decimation of the island by diseases brought in by whaling boats in the early 1800s.

In 1852 Congressional missionaries arrived from Hawaii to convert

the survivors of the plagues. They found that the island had gone from a population of 10,000 or more to a mere 300 in just a few decades. While much of the population of Kosrae had died of the flu, in 1854 the ship *Margaret Scott* arrived carrying three crew members with smallpox. The captain foolishly allowed Kosraeans aboard the ship while they took on food and water, but fortunately it appeared that the disease did not spread to Kosrae. Unfortunately, the ship continued on to Pohnpei where the three now-dead sailors were buried ashore. Pohnpeians dug up the bodies to obtain their clothing and a smallpox hit that island, wiping out half the population.

Gonorrhea had made a generation of women on Kosrae sterile and the birth rate continued to decline. The population is said to have been saved by the Congregational missionaries who forbade the women to go aboard the European ships.

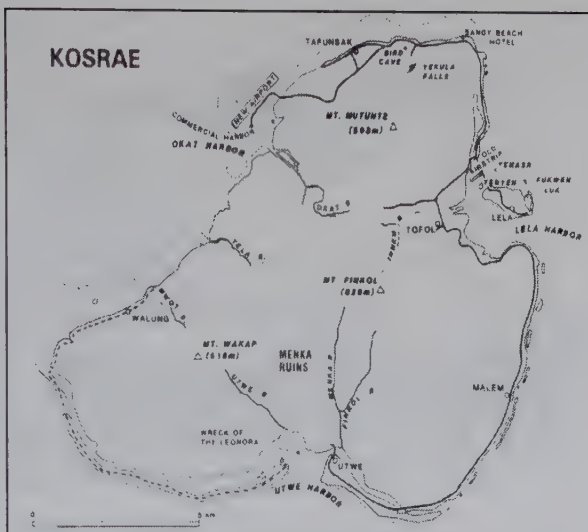


The survivors of these terrible scourges had lost their faith in the old gods, and most of their chiefs were dead. They embraced the new religion and the missionaries with gusto and the Congregational Church still plays an important role in the daily life of the islanders today. It is forbidden to fish, swim, collect shells or do sports on Sundays. Kosraean choral singing in the churches is a beautiful and unique artform, demonstrating an ethereal spirituality that is probably linked to the ancient world of Micronesia and its sacred cities of Nan Madol and Insaru.

Thousands of Japanese immigrants came to Kosrae between WWI and WWII. They far outnumbered the Kosraeans and forced many of them to abandon their villages and move to the interior. During WWII, the Japanese population grew with the addition of military forces. American forces isolated and largely ignored Kosrae and Pohnpei. Kosrae was bombed one day, however, and three Kosraeans were killed, including the mother of the future governor of Kosrae, Thurston Siba.

After the war, all Japanese were deported back to Japan and the Kosraeans welcomed the United States as the controller of the islands. The Japanese had imposed many wartime hardships on the locals, including making it illegal for any native to pick fruit from the trees. Anti-Japanese feeling ran high in Kosrae, but tourism, particularly Japanese, has recently returned to the island.

Because scheduled air service has only recently come to Kosrae, the island has remained sleepy and undeveloped without a great deal of tourism or investment. Kosrae is a beautiful island but it is the mystery of its past which most attracts the visitor. Who built the megalithic city on Lelu Island? What were the connections with Pohnpei and the Pan-Pacific trade? Who built the mysterious canal network that surrounds the island?



Kosraean ocean-going canoe.



Where did the massive rock for Insaru come from and how were they put into place?

The Lost Treasure of Kosrae

Kosrae was a popular stopover for whalers, pirates, and unscrupulous traders in the 1800s. It was the easternmost island of the Carolines, a place of plentiful fresh water and a relatively small population with no strong central authority.

In 1869 the notorious pirate and trader Bully Hayes arrived in Kosrae. His ship, *Leonora*, sank in a storm at Utwe Harbor 1874 but it was rumored that Hayes had already buried his treasure in the vicinity. Hayes survived the destruction of his ship, but was not marooned on the island. He built a house and set up a copra business. Because the cargo of his ship was washing up on the island beaches and villagers were scavenging and trading the items, he sent a bill to the local chiefs demanding 48,000 coconuts. The coconuts were paid and Hayes became the most powerful person on the island.

Bully Hayes was taken from Kosrae in late 1874 by the officers of the British warship HMS *Rosario*, who intended to turn Hayes over to the American authorities. Hayes escaped, and three years later was returning to Kosrae on the small schooner *Lotus* to claim some copra stock and his "treasure." But Hayes never made it back to Kosrae. On March 31, 1877, during an argument with the ship's cook (named Dutch Pete), he was hit over the head and dumped overboard. Like other men who lived lives of violence and disregard for others, Bully Hayes met a violent end.

No one bothered to bring Dutch Pete to trial for the killing of Bully Hayes, but people lost no time grabbing anything of



The rare textile banana which was used by Kosraeans to make their cloth. There are only a few left on Kosrae and they are no longer cultivated.

An old print of Korean women.

value Bully had left behind and searching for his buried treasure. Locals continue to believe in the lost treasure of Bully's days, and stories abound. The tale of a crab emerging from its hole with a piece of gold in its claw is the classic island folk-legend.

Harvey Gordon Segal in his book *Kosrae: The Sleeping Lady Awakens*²⁶

relates the story of a Japanese-run saw mill on the little island of Mutaniel near Okat. Local men were digging on the island and hit a box. The sawmill owner sent everyone away and supposedly went back to Japan a wealthy man.

People continue to look for the treasure, and small portions of the *Leonora* have been salvaged from Utwe Harbor. No further discovery of the treasure has been reported, however. For anyone planning a treasure hunt, a look around the small island of Mutaniel would be a good place to start.



Kosrae's Mysterious Past

Because of the decimation of the population and strong missionary activity in the 1800s, very little is known about the ancient history of Kosrae. It is naturally believed that the Lelu ruins of Insaru were the center of activity and Lelu is still the main population center.

The first capital, however, was Menka in the interior of the island. The Finkol River runs south from Mt. Finkol and empties into Utwe Harbor. Slightly inland, the Menka River branches off from the Finkol, and it is up this river that the megalithic ruins of Menka can

Artifacts from Kosrae including a stone adze, combs, baskets and a belt.

The Lost City of Insaru on Lelu

The ancient city of Insaru on Lelu Island is very similar to the salt ruins of Nan Madol on Pohnpei. In ancient times Insaru was a stone city of huge basalt walls and pyramids. Like Nan Madol, the islands and buildings of Insaru were intersected by a canal network that was connected with the open ocean.

Though the ruins of Insaru on Lelu are not as extensive as those at Nan Madol, they are no less impressive. Some of the megalithic blocks of basalt used in the construction weigh up to 40 tons. The canals at Insaru are largely filled in, and the impression that archaeologists have is that the island of Lelu has risen slightly since the canals are now mostly dry. In contrast, Nan Madol shows evidence of having sunk somewhat.

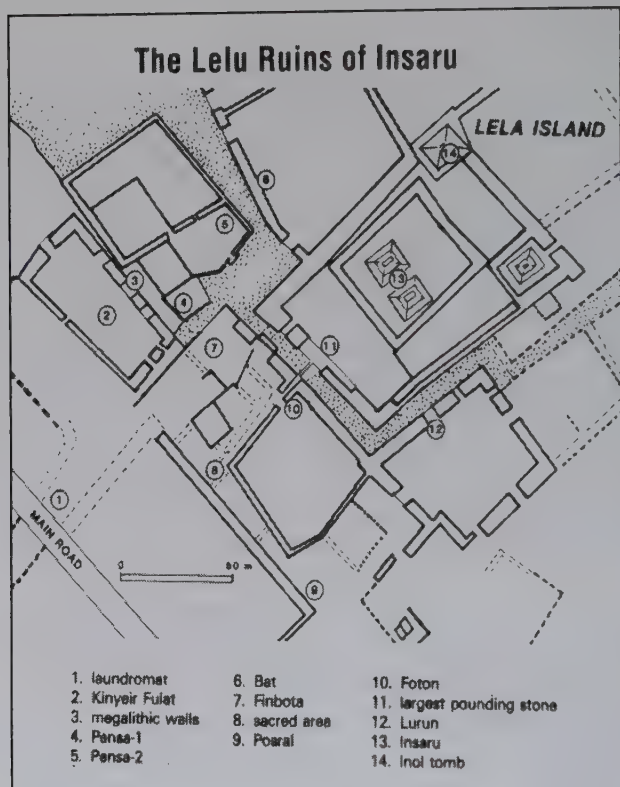
It was from Insaru that the legendary warrior Isokelekel and his 13 warriors left to conquer Nan Madol and end the Saudeleur dynasty. Today, Lelu is still the largest population center on Kosrae and many people actually live within the ruins and canals of the ancient city of Insaru.



As the visitor walks through the ruins he will see several large sakau pounding stones, particularly near the largest walls at Kinyeir Fulat. Sakau, or kava as it is known in Polynesia and Fiji, was once as important in this culture as it is on Pohnpei but the drinking of it on Kosrae was essentially stopped by the missionaries.

Walking across the man-made canal, the visitor comes to the Insaru Tombs, two truncated pyramids made of stacked basalt boulders. These small pyramids were said to have been used as tombs for the island kings, whose bodies were placed in crypts in the center of the pyramids. After the corpse had completely decayed, the bones were taken to a deep hole in the nearby reef and dropped into it.

Carbon dating of bone and wood charcoal found in Insaru has revealed dates of 1100 to 1200



A.D. proving that the ruins were inhabited at that time. Harvey Segal reported that fragments of pottery were discovered on Kosrae in February of 1989. According to Segal, the pottery was expected to be before 50 A.D., about the same as pottery fragments found on Pohnpei.²⁶

Most of the early work on Lelu was done by the German archaeologist Paul Hambruch, who drew the first known map of the ruins in 1911. Insaru once covered the entire flat portion of Lelu (there is a steep hill on the eastern side) and there were about 100 wall enclosures. Ancient coral and rock paths crisscrossed the ancient city, leading

to buildings and boat docks. There are several pyramid mounds within the ruins, but most of the buildings are square or rectangular with walls of stacked basalt. Some of the walls are over 20 feet high, nearly as high as those of Nan Dowas at Nan Madol and, as at Nan Madol, there is a mystery as to where the stones came from.

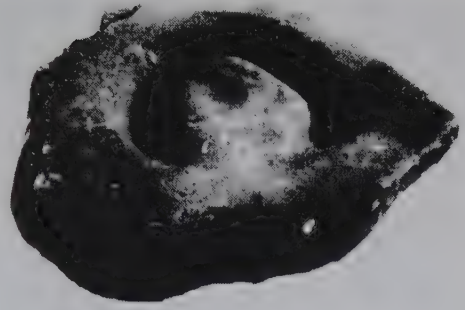
Much of the oral tradition that once existed on Kosrae has been forgotten, and natives were largely ignorant of the origin of the ruins when questioned at the turn of the century. It is theorized by archaeologists that the basalt boulders and long crystalline logs came from Utwe on the south coast. It is assumed, as at Nan Madol, that the heavy stones, weighing many tons, were floated from Utwe on bamboo.

One surviving local legend asserts that Utwe is the source of some of the stones. It is, in fact, an area with basaltic out-



Basalt walls at Insaru.

A sakau (kava) pounding stone from Insaru.



ps, and the ancient canal system centered there. However, no evidence of extensive quarrying has been found in Utwe, and the amount of material used is so enormous that the entire basalt outcrop would have had to have been dismantled. It is estimated that Nan Madol contains about 250 million tons of quarried basalt. The Lelu ruins of Insaru must contain several million tons, at least.

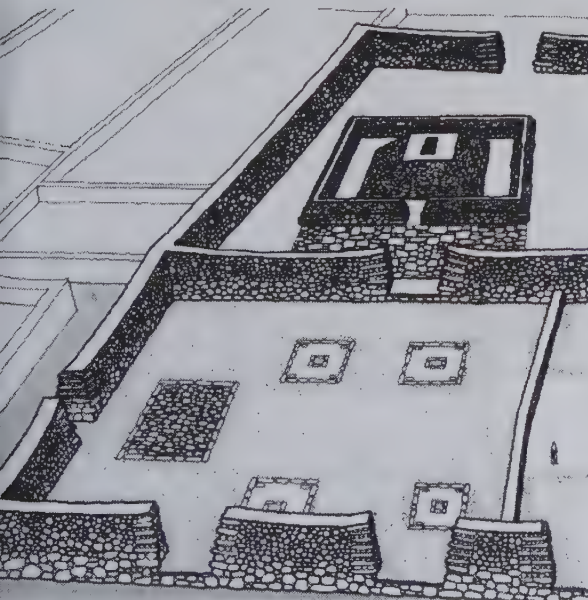
It is an intriguing idea that the canal system was originally built to haul the quarried stone to Lelu. If so, however, how were the stones at Menka put into place, since the canal system did not reach there?

What little survives of local legend about Insaru says that the city was built in one night by two magicians,¹⁰ a similar story as told about Nan Madol. Harvey Segal in *Kosrae: The Sleeping Lady Awakes*²⁶ says, "There are several legends and stories as to how these walls were constructed. One legend describes two magicians from Tahiti who led the project and competed with the help of the Utwe tribe (the Lisengens). By use of magic, each group got the stones from the foot of Nakol Mountain, where they lay, fractures of that ancient volcanic ring. One group floated them on rafts past Malem while the other used similar magic and went the other way, north, and around the

island. The Utwe leader won and supposedly became the first Togusra (king).

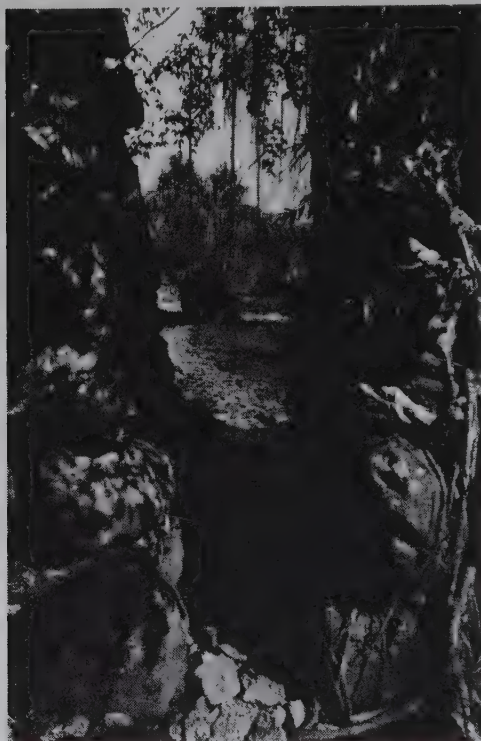
"Another story describes an *Auk Palang* (foreign ship) coming from the Northwest, possibly Japan, in which some of these sailors provided the engineering skills to raise the great walls. A reader who has seen the walls in Lelu and also stood before the walls of the Emperor's palace in Tokyo, would probably see the similarities."²⁶

Segal describes the theory of Fritz Weilbacher



Segal's drawing of Insruun islet and pyramid-tomb.

Narrow entrance gate through the walls of Kinyeir Fulat.



which states that, in the 15th century, the Emperor of Japan sent a fleet to Rome to find out more about Christianity. The fleet was demolished by a typhoon, but one ship reached Kosrae. There were craftsmen as well as samurai aboard, and they helped the local king of Lelu to build the great walls and fortifications. This is an interesting theory, but archaeologists have now proven that the ruins were already in existence in the 11th century, if not much earlier (as far back as 100 B.C. or before).

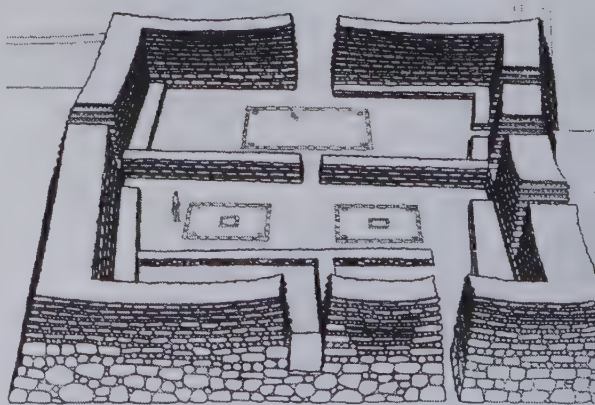
The Ancient Maritime Empire of Kosrae

As reported above, it was from Kosrae that the legendary Isokelele and 333 warriors embarked to conquer Nan Madol at some time in the dim past. Ancient Kosrae was pro-

ably connected with Pohnpei and ultimately with Kapingamarangi and the other megalith-building islands of Micronesia, Polynesia and Melanesia. Being on the far eastern edge of the Caroline Islands, Kosrae would have been an ideal jumping-off port for Hawaii and the coast of North America.

Segal says that the Tokusra, or king, of Kosrae was at one time the paramount chief for the Marshall Islands, Pohnpei, Chuuk (Truk) and possibly even Yap. Kosrae was known on Pohnpei as Katau, on Chuuk as Kosiu, in the Mortlocks (eastern Chuuk) as Kotiu, and on Yap as Kuthio. A comparison is sometimes made between the southernmost island of Japan, Kio-su, and the names for Kosrae.²⁶

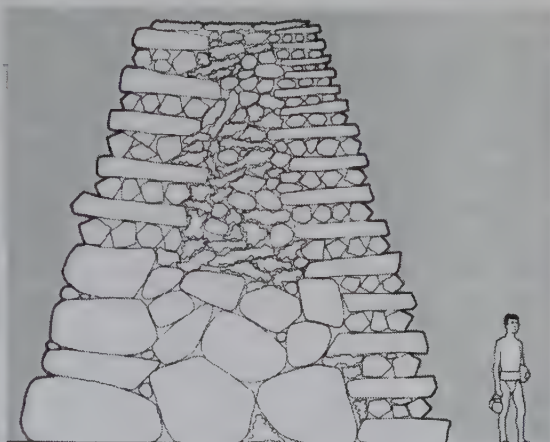
Segal links the linguistics of Kosrae to those of Polynesia. The name Kosrae and the para-



Morgan's drawing of Kinyeir Fulat.

unt chief's title (Tokusra or gusra in German) can be di-ly related to words used on islands further to the south. e Tonga and other western ynesian islands, Kosrae uses prefix *To* or *Tui* before the and name to indicate the amount chief. In Tonga, the amount chief is called the *E-Tonga*. On Kosrae, the para-unt chief is the *To-Kosra* or *E-Kosrae*. Therefore the title king on Kosrae appears to be Polynesian title.

Morgan's drawing of the walls of Kinyeir Fulat.



Says Segal, "Linguistics nt out the Kosraean language, like other Micronesian languages, of Malay-Polynesian root, but not very similar to Pohnpeian or ukese. It's somewhat more related to Marshallese and to small is-nds north of the New Hebrides [Vanuatu]. There are also similari-s in some nouns to Polynesian languages."²⁶ Segal gives the following comparisons of Samoan words and sraean words:

<u>English</u>	<u>Kosraean</u>	<u>Samoan</u>
earth oven	uhm	umu
pigeon	ule	lupe
fish	ik	ika
coconut	nu	niu
five (5)	limekosr	lima
mother	nina	tina

Segal also quotes from William H. Alkire's monograph *The Peoples and Cultures of Micronesia* (University of Victoria, British Columbia), ny attempt to reconstruct the original peopling of Micronesia in-ves sifting a variety of sources: archaeological, linguistic, ethno-ical, and botanical... [even then] one must be satisfied with an omplete picture. Nevertheless, two things are clear: (1) The for-arsers of the Micronesians were of Asian origin and (2) The settle-nt of Micronesia was not the result of a simple one way movement a mass of humanity... In the majority of cases population move-nts in Oceania involved small groups, perhaps one or two canoes l of individuals... Linguistic and archaeological evidence is, in fact, reasingly pointing to Melanesia, specifically the Fiji-New Hebrides a as having the most direct links to Polynesia... [and] also to a ge part of eastern and central Micronesia."

Linguistically the people of Kosrae, even more than those of Pohnpei, are shown to be related to the inhabitants of islands to the south, such as Fiji and Tonga. In ancient times Fiji was a Polynesian island, but it has slowly been taken over by Melanesians. The eastern I group of Fiji was controlled and occupied by Tongans until historical times, and the northern Fijian island of Rotuma is still a Polynesian island. It also has megalithic ruins on it.²⁷

Certainly, Polynesia has much in common with Kosrae and Pohnpei, including language and megalithic ruins. The ruins on the Micronesian islands are very similar to the pyramids and canals found at the ancient Tongan capital of Mu'a.

Says Segal on the early migrations to Kosrae, "In the hull of a canoe were carefully wrapped bundles of earth held by banana leaves and containing the roots of breadfruit, banana, and taro, and inadvertently the eggs of earthworms which would help to enrich the new soils. They also carried sugarcane stalks and the seeds of fruit trees which would one day give the island its fertile reputation: the lime and the orange. ... They landed on the south side of the island and were greatly satisfied with the land they found. After praying to their gods who came with them they planted their crops. Ancient legends also connect with them, one of which identifies the clan membership of these first canoes and connects them to clans in Tarawa, throughout Kiribati, the Marshalls, and Tonga."²⁶



So it follows that travel from Tonga and Samoa apparently occurred up to Kosrae and the Marshall Islands. The Tongans, Samoans and Fijians had huge double canoes that could hold up to 400 people. As the older Polynesian kingdoms fell apart, inter-island warfare became common. The wars between Tonga and Fiji are famous, but other such wars were known to take place.

Raiding parties ranged from the Marshall Islands north of the equator down to New Zealand and the Solomons in the south.

Marshall Islanders were regarded by other Pacific Islanders as fierce and aggressive warriors. Marshallese warriors were known to voyage throughout the eastern Pacific. These "Vikings of the Pacific," attacked Kosrae, Pohnpei, Chuuk and Kapingamarangi, an island which a Marshallese raiding party attacked as recently as 1870.

Kosrae was a desirable island, one with abundant fresh water and food sources. In ancient times there is evidence that the island was heavily defended and the walls of Inсарu are thick and high, with narrow entrances into certain sections, clearly meant to be of military use.

The earliest capital was actually high in the center of the island, the mysterious Menka ruins.



Kosraean Princess. Many Kosraean words are very similar to Samoan.



Because both Pohnpei and Kosrae were relatively remote from the main trade routes in the areas of Tonga, Fiji and Vanuatu, as well as those that existed around the Marianas and Palau, they do not seem to have participated to the same extent in cannibal wars and inter-island attacks that characterize many of the Polynesian and Melanesian islands. It is clear that such attacks did occasionally take place, such as the invasion from Kosrae that toppled the Saudeleurs on Pohnpei as well as the attack on the two islands by the Marshallese.

As an illustration of how easily an inter-island invasion can be instigated, Segal relates that in 1880 a German trader, Captain Rudolf Rohlfs, set up a copra trading store



on Lelu. In his effort to obtain 133,000 pounds of copra as per an agreement with the island chiefs, he threatened to bring 10,000 Solomon Islanders to Kosrae if the chiefs did not pay their debt. Such an invasion of thousands of Melanesian warriors would have had serious consequences on the already depopulated island.

Because of the similarities in construction techniques between Nan Madol and the Lelu ruins of Insaru, it can easily be concluded that both were built by the same master stonemasons. Though Kosrae has its own

separate dialect from Pohnpei, the founders of both islands are thought to be the same. The question is, did these founders come from the west, east, south or north? Perhaps from all these directions if the theory of cultural diffusion and world-wide maritime trade is correct.

That Kosrae was such an important island to deserve a megalithic canal fortress is saying something indeed. The Insaru ruins of Kosrae are extremely impressive and rate highly among the great megalithic ruins of the Pacific, including those on Pohnpei, Tonga, the Marquesas, Tahiti and Rapa Nui (Easter Island). The atolls of the Marshalls and Chuuk do not have such large structures, and it may well be that Kosrae was indeed the capital of much of the central Pacific including such areas as the Marshalls and Kiribati.

Malden Island and the Pyramids of the Central Pacific

To the southeast of Kosrae are the many islands of Kiribati including Malden Island, one of the archaeological mysteries of the Pacific. Malden Island contains a number of strange ruins but has rarely been visited. The far-flung islands of Kiribati were once a British colony but now form the independent Republic of Kiribati.

About a thousand miles due east of Tarawa in the Kiribati group are the Phoenix Islands and another thousand miles further to the east are the Line Islands which include Malden Island and Christmas Island. Christmas Island is the only population center, but also uninhabited until recently, although it is quite large with many small



Marshall Islands stick chart.

es in the interior. Like many
lls, fresh water can be a prob-
a but the large phosphate de-
sits on the island had led to its
ccupation.

Christmas Island was an im-
tant military base during
rld War II and was later used
atomic testing by the United
ates and Britain from 1956-62.

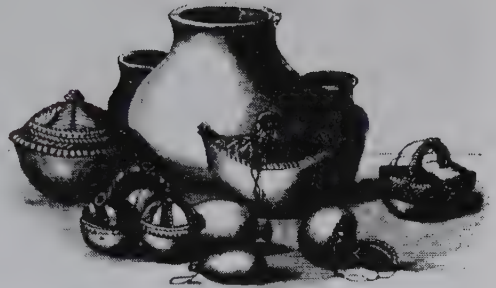
British/American nuclear
ts were conducted in the at-

sphere above the island to study electromagnetic pulse and other
ects of atomic detonation. Reportedly, no radioactive contamina-
n remains.

Christmas Island is about 500 miles north of Malden Island. To-
y, as in the recent past, Malden is a low, barren, and uninhabited
and. This fact becomes all the stranger when one reads about what
found on the island: pyramids, platforms, roads that disappear
o the ocean, megaliths and other strange stacks of stones!

John MacMillan Brown, former Chancellor of the University of New
aland, had this to say about Malden Island in his 1924 book *The
iddle of the Pacific*: "In the south of Upolu of the Samoan group, Mr.
gar N. Heycock has just found numerous truncated and stepped
ramids of stone ranging from ten to thirty feet in height, twenty to
ty feet in width and ninety to two hundred feet in length; and from
ese there are traces of paved ways down to the sea. Farther to east
d not far from the Equator, Malden Island, as small a speck as this
d the haunt of no living thing but sea-birds through all time is
vered with truncated pyramids of coral blocks capped with dolmens

and approached by paved
ways from the sea; and
though there is no sign of
burial or dead, these
temples and altars must
have been connected with
ceremonials intended to
immortalize chiefs that had
passed. These reveal ten-
tative efforts towards such
a conception of a concen-
trated mausoleum as has
been carried out on this
islet and show a clear line
of development towards



the platform at Malden Island.

it."⁶⁹

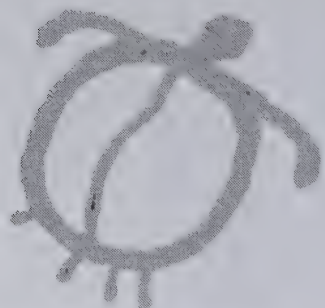
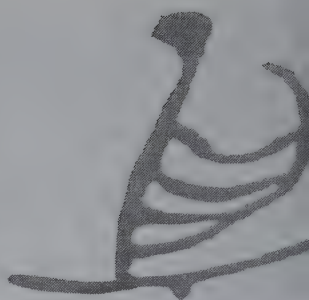
Malden Island is so remote, very few people have actually ever been there, yet, photos and scientific records do exist. The facts seem to be that there are indeed a number of temples on the island, and forty might well be the number. What Brown calls "truncated pyramids" appear to be more like platforms, or temples. They are indeed made of cut stone blocks of large size, megaliths if you will. Dolmens, or other stones similar to "compass stones," adorn the tops of many platforms, while others are flat.

Especially intriguing are the so-called roads that disappear into the ocean. These also exist, but it is actually a bit much to call them roads. Brown called them "paved ways," which would be more accurate. They do indeed disappear into the ocean.

Other roads are known in various parts of the Pacific. Rarotonga in the southern Cook Islands is well known for the ancient road which encircled the island; it was called the *Ara Metua*. Tongatapu (the most densely populated island in all of the Pacific), probably had the most extensive road system of any island. Well-made roads also exist on Pohnpei around Sokehs Rock, where ancient pathways encircle the area where the cliffs of Sokehs meet the ocean. Yap is another island with well-made pathways, or roads, and they are discussed in the next chapter. Certain other islands of the Pacific were important enough to the ancient builders that elaborate road systems were built on them, including Easter Island.²⁷

The temples on Malden Island are themselves more of a mystery, especially wonder why there should be so many platforms or "pyramids" on a deserted island. Actually, not just on any deserted island, but on a remote deserted island that is hundreds, even thousands of miles from anywhere. Malden Island, for some unknown reason, was used as a special meeting place by an unknown culture for some unknown purpose. Apparently the Line Islands were once inhabited, including Malden Island. Are these platform-pyramid-temples part of the ancient Sun Worshiping society of the Pacific?

Or perhaps Malden Island was one of the crossroads of the central Pacific, an oasis for foreign sailors on their way to Mexico, Peru, Hawaii or Easter Island. It is worth noting that Malden Island would be a good stopover point on a trip between Tahiti and Hawaii, a journey of about two thousand miles through a vast empty ocean. Did Kosrae have large ships visiting from other parts of the Pacific? Almost certainly so.





A rare photo of the massive walls once at Lele on the remote micronesia Island of Kusrae. Much of the vast, megalithic city was dismantled to build a pier at the turn of the century.

LELU



- 1..... SWIMMING POOL
- 2..... LELU CAUSEWAY
- 3..... FSM AQUACULTURE
- 4..... PUBLIC MARKET
- 5..... ICE / REEFER PLANT
- 6..... FISH PROCESSING
- 7..... MARINE RESOURCES
- 8..... BOAT MARINA
- 9..... LELU CHURCH
- 10..... LELU DOCK
- 11..... MUNICIPAL HALL
- 12..... LELU RUINS
- 13..... ELEM. SCHOOL
- 14..... TRADE WIND HOTEL
- 15..... KOSRAE FEDERATION STORE
- 16..... SKILLING COMM. CENTER
- 17..... SIGRAH'S STORE
- 18..... THURSTON'S ENTERPRISE
- 19..... THURSTON'S LAUNDRY MAT
- 20..... THURSTON'S HARDWARE
- 21..... WILLIAM'S ENTERPRISE

KOSRAE STATE FSM

SELF - GUIDE MAP







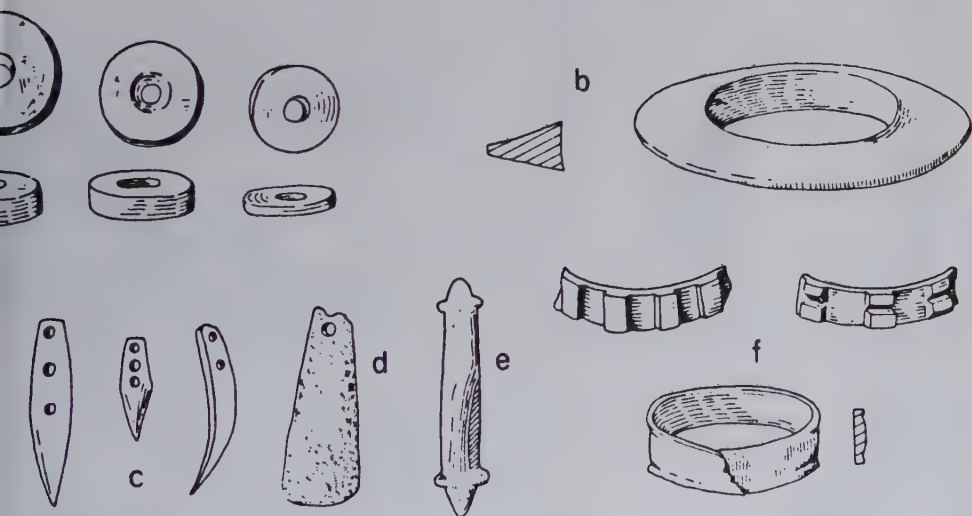
residences in Leluh as they appeared during the visit of Russian sea captain
in 1827-28 [from Fyedor Lutke-1971].



Corner of the largest structure at Nan Modal, Nan Dowas. Here we can clearly see the stacking of the magnetized basalt crystal logs. The man pictured has his hand on a fairly large crystal, probably weighing over 20 tons. *Photo courtesy of Richard Noone.*



A terraced hill in the Palau Islands.



Shell artefacts from Nan Madol: (a) beads (x 0.8); (b) *Tridacna* bracelet (x 0.4); (c, d) necklace spacers (x 0.8); (e) pearl-shell lure-shank, possibly used as currency (x 0.4); (f) *Conus* bracelet (x 0.8) and two fragments of carved *Tridacna* armrings (x 0.4). After Hambruch 1936.

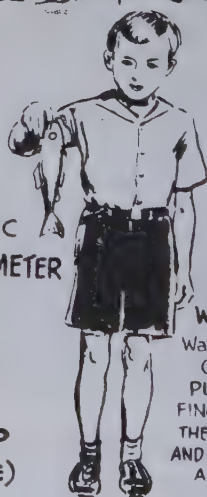
Ripley's Believe It or Not



INFLATED MONEY

OF THE SOUTH PACIFIC
STONE COINS 12 FT. IN DIAMETER
WEIGHING 2 TONS

USED TO INDICATE
WEALTH
ON THE ISLAND OF YAP
(NOW HELD BY THE JAPANESE)



HUG
WIBE
Waterb
Conn
PUT H
FINGER
THE WA
AND CAU
A FIS

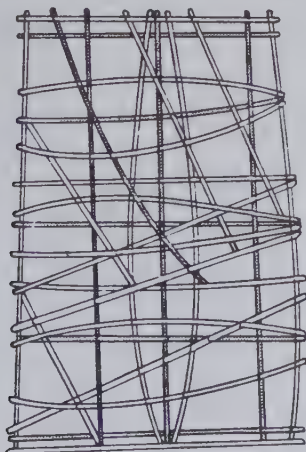
A 1944 drawing by Robert Ripley illustrates the unusual money stones of Yap.

Characters Used in Oleai

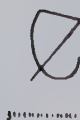
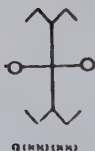
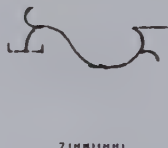
Written by the Chief Egilimar

na	tschra	ra	
T goo	Δ mā	* lüh	P N Runp
Y dāa	2 tnhā	2 sthak	X E Y F
X bā	f moā	g too	B R U N
Q tschroa	Y ro	8 wā	H G N E F
k nōo	c ma	S schā	EGILIMAR
X pui	o boā	D kū	
P ru	φ tā	8 soā	The mark ^
∧ ma	□ pā	Q bag	indicates accent
∪ bö	X vōa	X ku	
M mā	f schrū	φ schrō	
N ngā	X pu	Σ gkeā	
q boā	∪ lö	2 rü	
q warr	8 tüt	X nge	
E rāa	H va	③ mōo	
Y uh	∫ lä	C gä	
∩ dōo	K moi	X du	

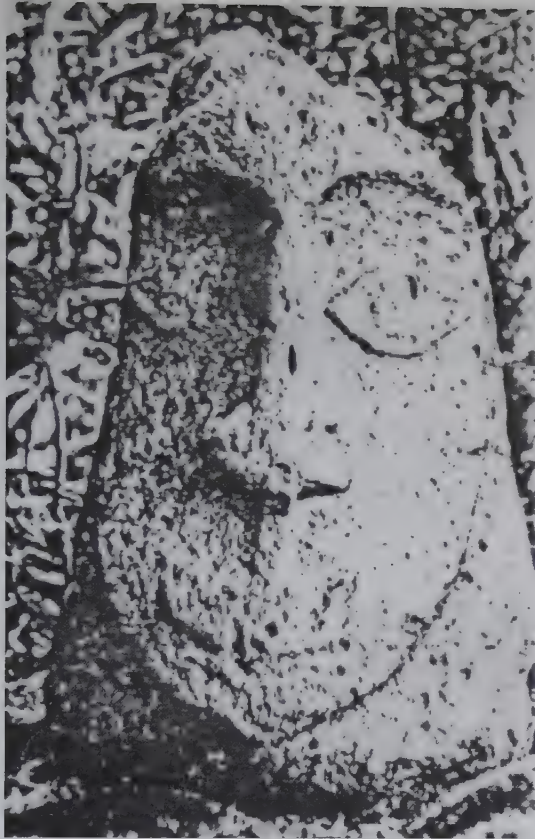
Writing collected at the island of Oleai in western Micronesia by John Macmillan Brown. This is perhaps the last written record of a vanished language of the Pacific. From *Riddle of the Pacific*.



Micronesian stick-chart from the Marshall Islands. It was used for navigation between islands by observing wave action, currents and swells.



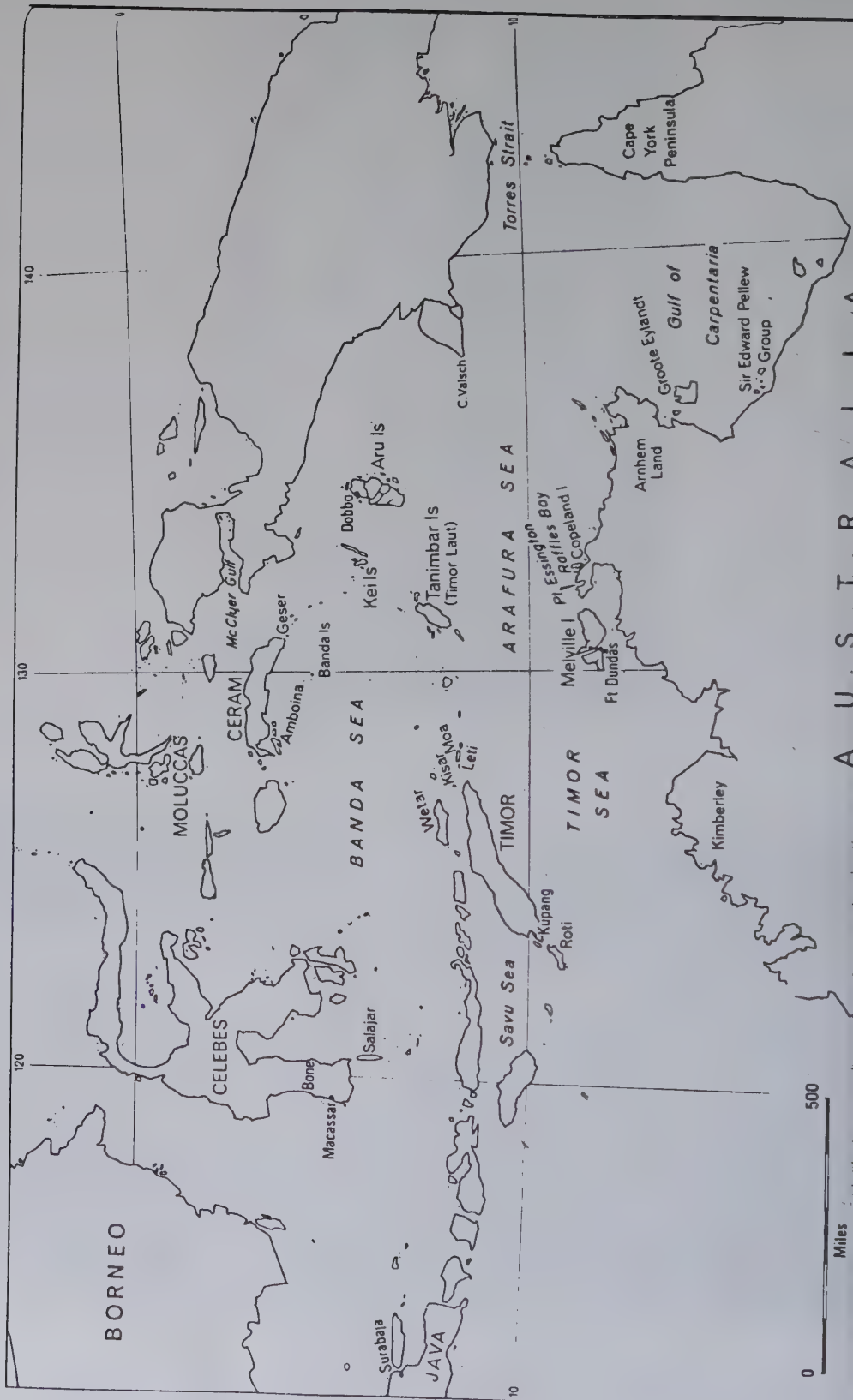
In 1908 the members of the Thilenius South Seas Expedition to the Micronesia atoll of Faraulep collected these symbols as part of the counting system used on the island. With numbers from 100,000 to 60 million, these numbers are extremely high that they would no apparent use in the daily life of a small island and are apparently a legacy from a previous culture that once spanned the Pacific.



Andesite stone head, about five feet high, found at Babeldaob Island in Palau, Micronesia.



Prehistoric stones mysteriously aligned on Babeldaob Island of Palau. The builders, or purpose of these stones has never been discovered. Photo by George Gumerman.



CHAPTER FOUR

PALAU, YAP, CHUUK GUAM & THE MARIANAS

LOST CITIES AND MEGALITHIC MONEY

Behold, a sacred voice is calling you;
all over the sky a sacred voice is calling.

—*Black Elk*

Can you bind the Pleiades? Can you loose the cords of Orion? Can you bring forth the constellations in their seasons or lead out the stars with its cubs? Do you know the laws of the heavens? Can you set up or fix their dominion over the earth?

—*The Book of Job, 38:31-33*



The Western Micronesian islands of Palau, Yap and the Marianas are full of archaeological mysteries, sunken cities and megalithic remains. Palau has ancient megalithic quarries, monolithic statues, mysterious glass beads and the remains of sunken cities along the northern coast. Yap has its famous stone money and ancient system of fine roads. The Marianas contain the baffling Latte

columns which seem to be the columns of giant temples.

Western Micronesia is closer to Asia than the islands of Pohnpei, Kosrae and maritime contact with the Philippines, Japan and the Dutch East Indies was far more common. Micronesian islands were linked together and centered largely around Chuuk. There is evidence that Pohnpei and Kosrae once controlled all these islands, and Yap controlled much of Micronesia at one time.

Ancient Maritime Empire of Yap

The small island of Yap in the Western Caroline Islands of Micronesia is said to have been the center of a maritime empire that was larger than most European countries in territory. The current empire of Yap consists of three islands interconnected by bridges and

15 smaller outer islands. However, from ancient times until just prior to European contact, Yap controlled a huge area of Micronesia including Palau, Truk (Chuuk) and the Marianas. The high chief of Yap was the most exalted chief of Micronesia and was the sovereign over even larger islands like Guam and Saipan.

The Yapese were the greatest voyagers of the Western Pacific and were able to travel long distances in their outrigger sailing canoes. They navigated by the stars and waves, probably using stick charts similar to those used in the Marshall Islands. Even today the Yapese of the outer islands of Yap State

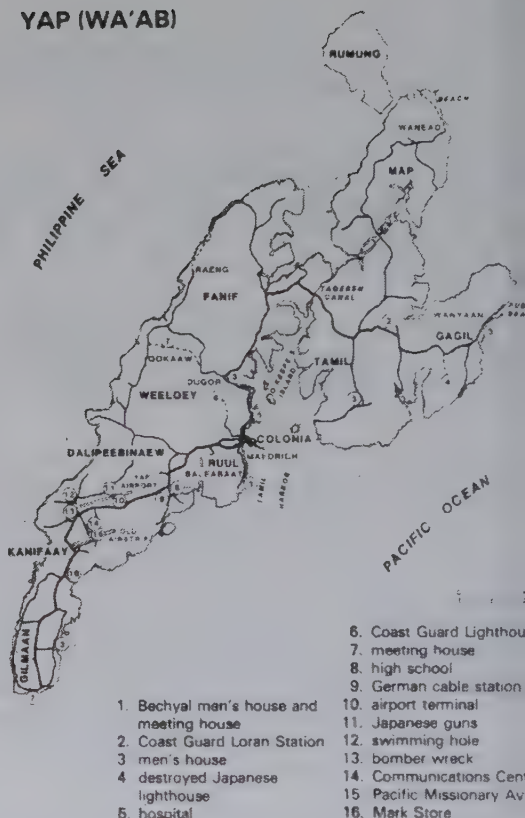
are said to be the greatest sailors of Micronesia, and Yapese fishermen can still be found far from their small islands.

The Yapese name for the main island group (often called Yap Proper) is Wa'ab, and the outer islands are known as Remetau. Tamil Harau is an ancient name for the most important harbor of Wa'ab, the combined islands of Yap Proper. The name is curious because it is constantly identified with ancient India and the Tamil peoples who inhabit the area around Madras (now called Chennai). Were the ancient seafarers who created the Yapese Empire from India?

There is a great deal of evidence to show that ancient Egypt was closely allied with the Tamils of southern India, and together they settled large parts of the Pacific in their search for a transoceanic trade route to the Americas. In his book *Hindu America?*,⁴⁸ Indian anthropologist Chaman Lal maintains that the ancient Tamils and other Hindu Indians voyaged across the Pacific beginning about 5,000 B.C.

Yap itself is a high island with gentle rolling hills surrounded by coral reef and mangrove swamps. Most of the villages on Yap are linked by ancient stone paths, many of which are raised above the surrounding

YAP (WA'AB)



Stone money along the road.

swampy ground. The builders took dirt from the adjoining land to raise the road bed. The pressed, nearby land therefore became easier to irrigate for crops. The paths are so well engineered, with stones holding the edges and a system of ditches allowing drainage, that they have withstood centuries with only minimal upkeep.

As the visitor walks along these well-shaded ancient roads," he feels the presence of an early, great civilization that not only afforded the abundance and leisure time necessary to sustain massive public works such as these, but produced highly skilled road builders as well. Where did this unusual skill come from? Historians are still not sure, but name the Philippines as a likely source. F.W. Christian in his 1899 book *The Caroline Islands* says of Yap, "The island is full of the relics of a vanished civilization—embankments and terraces, sites of ancient cultivation and solid roads neatly paved with regular stone blocks, ancient stone platforms and graves, enormous council lodges of quaint design, with high gables and intricately carved pillars. The ruins of ancient stone fish-weirs fill the lagoon between the reef and the shore."⁵⁹



Christian, you will remember, also advocated the idea that the builders of Nan Madol were from Yap, and linked the Yapese language with Dravidian, Malay and Japanese, and Polynesian.⁵⁹

The Giant Stone Money of Yap

The Yapese combined stone working and currency trade in a unique and peculiar way. Chiefs on the island own large perforated discs of calcite dripstone which are called *vai*. They are known as "stone money" but are better described as "prestige tokens" because they are

Old photo of Yapese women in grass skirts.



impractical for maritime transactions. They are still in use, however, and can be used to buy land or various commodities such as copra. The Bank of Hawaii even has an official exchange rate of 72 American dollars to one inch (22 millimeters).

The famous British archaeologist Peter Bellwood says of the stone discs, "Early European visitors were impressed by the great variety of stone architecture, particularly the faced and paved platforms, sometimes with two tiers, for god houses and men's houses. Lining the paths which led to these structures were and often still are, rows

of wheel-shaped discs of stone money and similar discs also laid against the terrace faces. This money was cut from aragonite quarried in the Palau Islands and transported by canoe to Yap, and one of its functions appears to have been the purchase of concubines for men's houses. Just why the Yapese chose to stow their wealth in such a form is not known, but one may perhaps regard the discs as gigantic versions of the shell discs which are strung together as currency in several areas of western Oceania."²¹

As Bellwood states, the discs did not come from Yap at all. They were quarried on Palau, some 500 kilometers (300 miles) to the southwest, and were transported to Yap by canoe. The origin of the stone money tradition is said to be set in ancient history when Yap was the capital of the western Micronesian states. A tribute network was set up from the islands of Palau in the west and Truk in the east. Just how much of Micronesia was controlled by Yap at that time is not known, but an apparently huge network once existed which involved the flow of valuables from many outer islands to Yap.

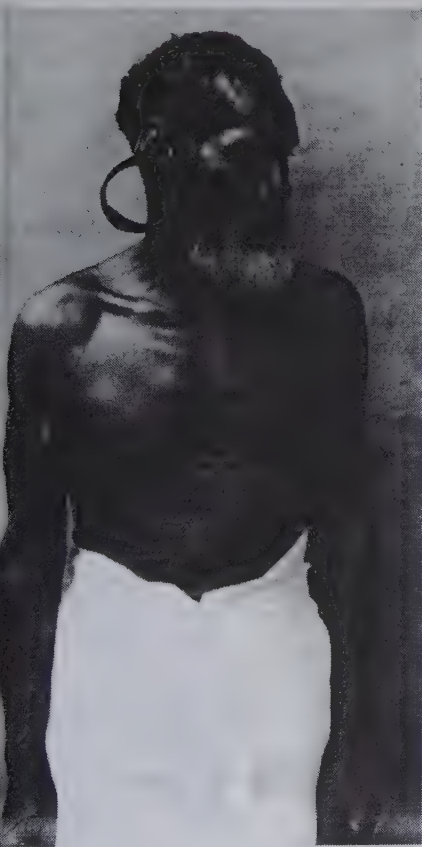
The tribute paid by Palau came in the form of stone money. This unusual offering led to the development of a system of trade among the Yapese chiefs which is unique in Micronesia, and, as far as

w, without parallel elsewhere in the world. The largest of the stone discs are about 4 meters (13 feet) in diameter and have to be carried by at least 12 people.

In 1929 a survey showed that there were 13,281 of the stone discs on Yap but it is estimated that today only about half of this number remain.³¹ According to *Never and Always*,⁵⁵ a collection of Micronesian tales and folklore, there were only 150 stone discs originally: "There was a man whose name is remembered as Fathaan on Rull Island in 1875. He realized that if money made in Yap continued to be produced, then it would lose its value because everyone would have as many pieces he wanted. So Fathaan decided to sail to another island in search of a different kind of money. He then built his canoe and selected his crew for the journey... After some time sailing, Fathaan reached the island of Palau. He and his crew went to a rocky area and worked at shaping this different stone into 150 discs, and no more. Then he brought his precious cargo back to Yap. To this day, these pieces are the most valuable of Yapese money and are called Ngochol, which means name. Any stone money brought after the

first 150 pieces is not considered to be as valuable as the pieces of Ngochol. They are easily identified by Yapese who know stone money and cannot be counterfeited. Pieces of Ngochol are rougher than subsequent money because the first tools used were much more primitive than those used later."⁵⁵

According to Mandy Etpison in her book *Palau: Portrait of Paradise*,⁷ the Yapese were allowed to quarry the stone money discs at certain limestone cliffs around Koror and Airai State on Palau. Says Etpison, "Apparently the Yapese used to stop in Ngekekklau on the their way back to Yap when they were still bringing the stones by canoe before 1875. In 1994, a Palauan family who were building a house near the beach found 14 intact pieces of stone money discs on their property, ranging in size from 8 inches to 2 feet in diameter, which may have been a sort of storage place for the Yapese. Other stones have been dug up in other places on Palau, and a few



A man with elongated earlobes.



large, unfinished or broken pieces are still near the original quarry sites."

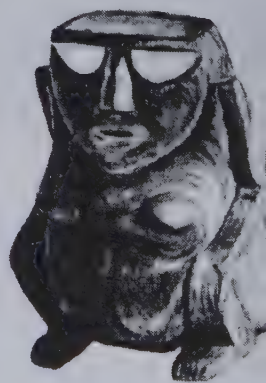
Etpison mentions that in the late 1980s some Americans looking for World War II artifacts found several large pieces of unusual large discs of stone money on a small island off Airai State as well as some metal tools. The stone discs were nearly six feet in diameter and were possibly left by the adventurer David O'Keefe.⁷

The stone money of Yap and Palau features prominently in the exciting story of the Irish American adventurer, Captain David O'Keefe. In 1871 O'Keefe was shipwrecked on Yap. He was nursed back to health by a Yapese medicine man and caught a passing steamer for Hong Kong. A year later he returned to Yap as the captain of a Chinese junk, which he used throughout his 30 year career as a trader in western Micronesia.

One of the things that O'Keefe exploited was the stone money and its significance in Yap. It seems that the transport of the large stone discs had ceased many hundreds of years before, and only small discs were being carried, if even that. There are many indications that the stone money transfer from Palau had completely stopped and only trading within Yap itself now occurred. The stones had always been difficult to acquire. In the past the stones must have been brought on a perilous journey by raft or possibly by a large ship that was no longer being built in Micronesia.

Because of the elaborate scale of values placed on the stone money, O'Keefe saw huge opportunity where he was able to create his own money. He marshaled a workforce to quarry new stone discs on Palau, and then transported them to Yap in his junk. He became, essentially, the largest bank on Yap. By trading his newly quarried stone discs with the Yapese chiefs he was able to acquire large amounts of copra and sea slugs (or *beche de mer*), which the Chinese in Hong Kong and elsewhere were willing to pay heavily for.

He became very influential in the process and eventually became known as "His Majesty O'Keefe." O'Keefe settled on Yap and built a large residence out of bricks from Hong Kong, which he was able to obtain because bricks were often used as the ballast of ships. O'Keefe's residence was the largest in Yap and he strategically built it on the island of Taraang, a small island that can be seen in the middle of Tamil Harbor, the main harbor of Yap.



Yapese "monkey-man" carving.

Keefe was lost at sea in 1901
 t his fame was so wide-
 read that a movie was made
 out him in the 1950s, star-
 ing Burt Lancaster as the ad-
 venturer.

The Mystery Script of Yap

The 15 outer islands of Yap
 ate stretch out to the east
 ward Chuuk. These are some
 the most traditional islands
 Micronesia and men still
 erce their ears and noses,
 too their bodies and sing the
 ants of their forefathers at
 e meeting houses. The men
 ear a traditional loincloth
 lled a *thu*. The women wear
 knee-length *lava lava* skirt
 ld in place by a girdle belt of
 ells. Neither men nor women

ear any upper garment. Currently, permission must be obtained in
 p proper for foreigners to visit these outer islands and spend even
 e night there. Applications are supposed to made more than one
 onth before arriving at one of the outer islands.

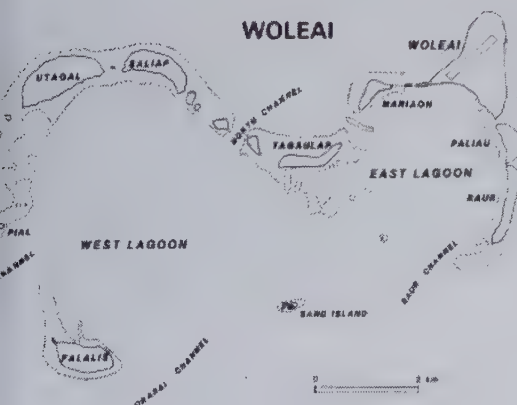
The outer atolls of Yap such as Ulithis, Fais, Faraulep, Woleai,
 lik, Eauripik, Sorol and Ngulu are small islands but the people are
 eat sailors. Near to Chuuk is Satawal, famous for its navigators,
 o set their courses by ocean swells and the relative positions of
 e stars. In 1908, Lino Olopai of Satawal used this method to sail
 s outrigger canoe to Saipan in the northern Marianas. Other Satawal

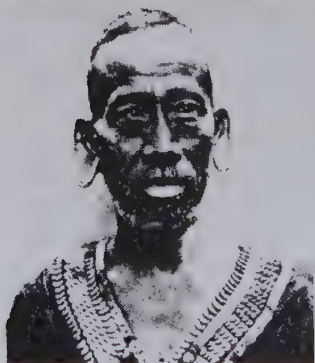
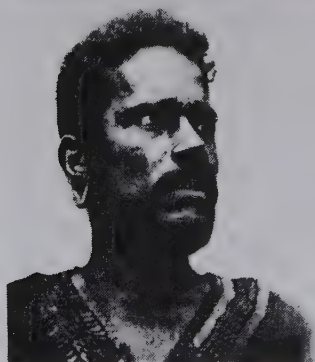
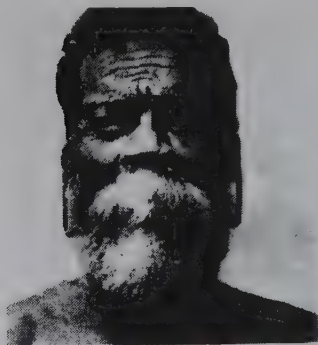
navigators were used in a
 recent journey from Hawaii
 to Tahiti in the *Hakule'a*, a
 traditionally built Polynesian
 canoe with no modern navi-
 gation devices.

Ulithi Atoll, 106 miles
 northeast of Yap, consists of
 49 small islets with a total
 population of less than one
 thousand. To the east of
 Ulithi is Faraulep, a curious
 island where the inhabitants
 have their own writing sys-

Characters Used in Oloai Written by the Chief Egilimar.

na	tschra	rā	
go	māi	lāh	P N Runge
dāa	tschē	stlah	ETE
bā	maē	tōo	B RoUN
tschra	to	wā	HGNE
nōo	ma	schē	EGILIMAR
pui	boa	kā	
ru	tā	coā	The mark ^
ma	pā	bag	indicates accent
bō	vōa	ka	
mā	schrē	schrē	
ngā	pu	gha	
boa	lō	ru	
warr	tēt	nga	
rān	va	mōo	
uh	lā	gā	
dōo	moi	du	





tem and symbols for numerals, something largely unknown in the Pacific. In 1908, members of the Thilenius South Seas Expedition at Faraulep collected samples of various written symbols that were part of an elaborate counting system used on the island. This numbering system, with unique symbols for numbers like 7 million, 8 million, 50 million and 60 million, has such extremely high values that it would seem it would have no apparent use in the daily life of a small atoll. Rather, it appears to be a legacy from a previous culture that once encompassed a much larger area.

John Macmillan Brown, in *Riddle of the Pacific*,⁶⁹ discusses the curious story of the nearby Oleai Atoll (now called Woleai) to the south of Faraulep. "There I found in 1911 a script of some sixty characters, a syllabary quite unlike any other in the world. It was used by the young chief of the island and was known to only five on it [that is, it was known to only five persons on an island of about 600], though it was also in use in Faraulep, an islet about a hundred miles to the north-east. If this has any significance, it is that an archipelagic empire of considerable extent needed means of communication that would enable the central authority to keep in touch with its subordinates. Some maker or unifier of the island empire needed a more explicit method of conveying his commands to his lieutenants than the knotted cords which are used freely on most of the Caroline Islands. And when the monarch's needs are known they elicit invention as surely as the needs of a democratic people, though never so widely or so usefully."

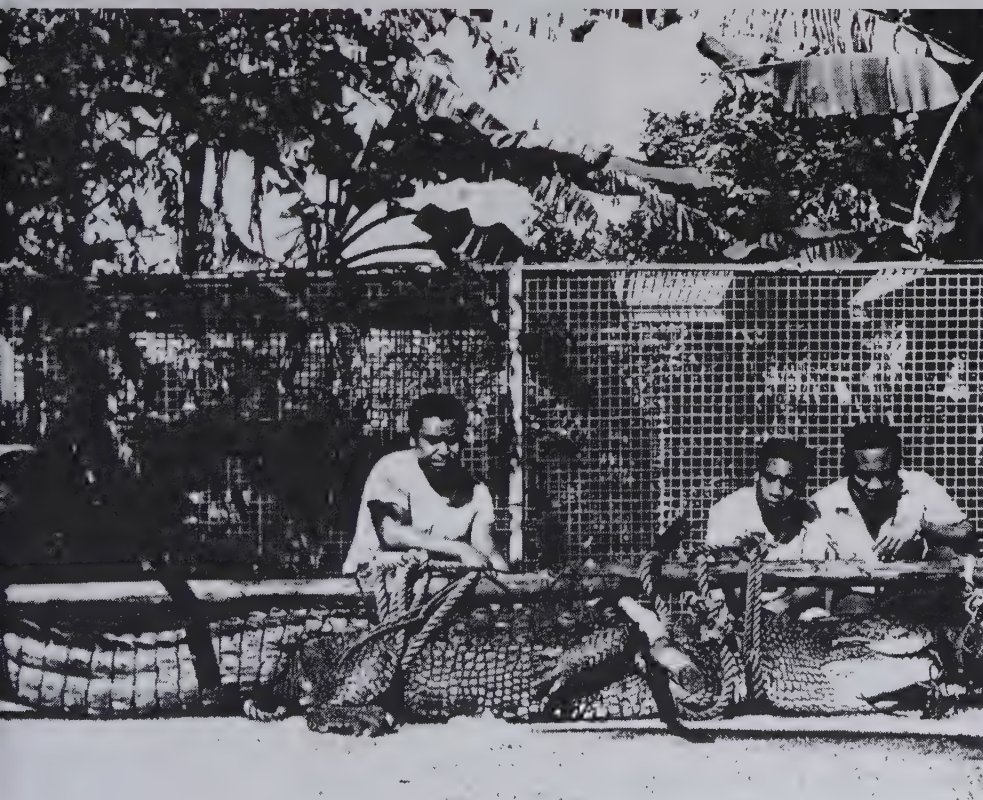
And nothing but the necessities of communication in an island-empire could have kept alive this script once it was put into form. Another five hundred miles farther west there is an indication of a third organized archipelago that has gone down. On the east coast of the island of Yap there is a village called Gatsepar, and its chief, though of no significance or power in his own island, has canoes come over hundreds of miles of sea to pay him annual tribute; when the tribute is asked why they do so to so powerless a chief, they say that if they did not keep paying the tribute, he would shake their islands with his earthquakes and the sea with his tempests.

"The meaning seems to be that his ancestors built an island-empire to the east of Yap, and when some intermediate islets had gone down the others continued still to look to the ruler in the west as the ruler of all power natural and supernatural."⁶⁹

The writing and script for numbers was used in both Woleai and Saulep, and possibly on many other islands of the Pacific such as the Marianas, Palau, Pohnpei, and Kosrae. It may have even been used in Polynesian islands like Kapingamarangi, Fiji and Tonga. Other known Pacific scripts like the Rongorongo writing from Easter Island continue to baffle archaeologists. Is the Yapese script somehow related to Rongorongo writing? It seems quite possible.

Brown also says that messages were often sent in the form of knotted ropes in the Society Islands, as well as the Caroline Islands. Brown was well aware that this was the way the Inca Empire of South America sent messages. In South America these knotted ropes, called quipus, are well known, and they have never been deciphered.⁶⁹

Brown believed in the theory of a great Sun Empire of the Pacific, and, he asserts that, they must have had a way of transferring orders and knowledge other than word of mouth. A written language, and apparently even knotted ropes were used to serve this purpose.



9-foot salt water crocodile caught on Palau.

Perhaps modern day epigraphers can decipher this strange writing, giving us a hint as to its origins.

The Mysteries of Palau

Palau, also known as Belau, is the largest conglomeration in the many islands of Micronesia. The Palau cluster consists of 343 islands strewn along a line that begins with Kayangel in the northeast and ends with Angaur, 125 miles to the south. The largest island is Babeldaob, which at 153 square miles, is the second largest island in all of Micronesia after Guam.

Babeldaob has a 700-foot-high mountainous center and a freshwater lake in its interior. Mangrove swamps surround most of the island and are the home to saltwater crocodiles that probably arrived from New Guinea. These giant crocodiles grow up to 25 feet long in New Guinea. Most Palauan crocodiles only grow to 15 or 17 feet, though one about 20 feet long was responsible for the death of a fisherman in 1965. It was subsequently caught and killed, and a photograph of it can be seen at the National Museum. Saltwater crocodiles have been known to reach as far as Pohnpei where the southern swamps were long believed to be inhabited by "a monster." It ultimately turned out to be a saltwater crocodile.

Geologically speaking, Palau has been above and below the level of the ocean several times. The famous Rock Islands are raised "mushrooms" of coral reef that have been severely eroded by water action over thousands of years. One of the Rock Islands, Eil Malk, even incorporates a landlocked lake containing unique jellyfish. Called Jellyfish Lake on tourist maps, the lake was once part of the outer ocean but is now a stagnant body of water with thousands of small jellyfish that have lost their ability to sting. There are two species



The unique jellyfish of Palau.



jellyfish in the lake: the numerous golden Mastigias, and fewer Aurelia and moon jellyfish. There are also small crabs, anemones, sponges and snails. The oxygen-starved bottom of the lake contains a poisonous layer of hydrogen sulfide, and snorkelers in the lake keep near the surface.

Carbon dating of abandoned villages on the Rock Islands (which are scattered around Koror to the south of Babeldaob) has yielded a date of 3,500 B.C., proving that the islands were inhabited by at least 1500 B.C. Archaeologists believe that they must have been occupied another 1,000 years before that. Circa 1500 B.C. is also the dating window for the early Lapita pottery found in Fiji, Vanuatu, New Caledonia, Samoa and Tonga.

Throughout Babeldaob are the remains of ancient terraces and large earthen fortifications. The terraces were abandoned sometime prior to the 16th century. The function of these great earthworks and the reason for the abandonment is not known. Other Palauan monuments comprise stone pavements and platforms for houses and even a structure comprising two rows of upright monoliths with slot-topped tops rather like the gigantic columns found in the Marianas islands.

Palauan legend says that Babeldaob came into being because of a gigantic child named Uab. Uab lived on the southern Palauan island of Angaur and had a voracious appetite. He ate so much that as an adult, only his head could fit into a large hut and his body stretched along the beach.

The people of Angaur became frightened of this giant, now an adult, who was eating all the food on their island. While he slept one night, the people tied him up and set fire to the hut which covered his head. Uab roared and kicked, and the island shook. In the struggle, Uab's body broke into many pieces which scattered to the north forming the islands of Palau.

Uab's torso became Babeldaob. Ngiwal State on Babeldaob is regarded as Uab's stomach, which explains why the inhabitants there eat seven times a day. The location of Uab's pubic area is regarded as the Aimeliik area of Babeldaob, which explains why this area gets more rain than the others. Uab's legs became the islands of Peleliu and Aimeliik. The northern area of Ngarchelong was Uab's head, therefore the residents are the smartest and most talkative in the republic.

The Sculpted Hills of Babeldaob

In the interior of Babeldaob (and on some of the other islands of Palau) are massive sculpted hills which, due to their enormity, can best be seen by boat. A massive amount of labor has been put into terracing the natural hills, and it is surmised that the sculpted hills of Babeldaob may be one large interconnected system of terraces, rather than disparate efforts.

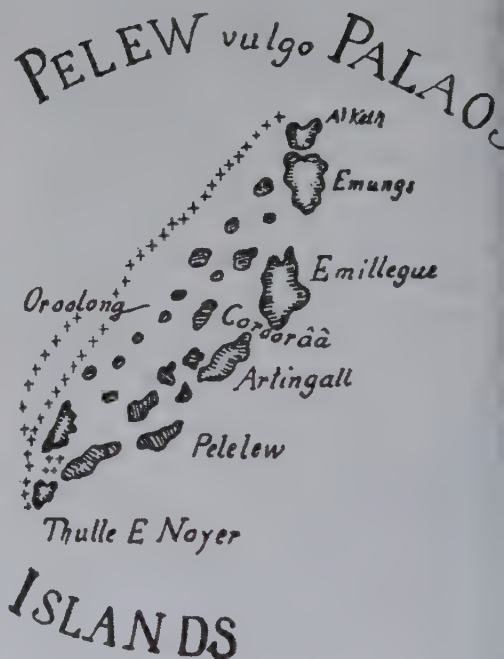
In his book *Prehistoric Architecture In Micronesia*,¹⁵ archaeologist William Morgan refers to the "crown and brim" pattern of the terracing, comparing the general shape to a hat. The crown is the rounded summit of a natural hill and the terracing the brim. The brim actually slopes inward slightly toward the crown, thereby collecting rainwater. The crowns occasionally have depressions in them and collect rainwater as well.

The massive terraced earthworks also have ditches or trenches cut across them called "footcatchers." Says Morgan, "The term 'footcatcher' refers to a deep trench or ditch excavated across one or more terraces, perhaps for the purpose of obstructing movement along the terraces. However the footcatchers of B:1M-11 seem to have served as ramps for access to upper levels. Footcatchers also may have acted as storm drains. On rare occasions earth walls were constructed across terraces, perhaps as boundaries or for defensive purposes.

Ancient ditches are known on other Pacific islands, the most famous being the ditch on Easter Island which cuts off the easternmost area of the island called Poike. The Poike Ditch was the site of the final battle of the "long ears" and the "short ears" for control of the island. This ditch has long baffled archaeologists, as have the ditches of Palau.

Some of the terraces on Palau are 15 feet high or more and often range from 30 to 60 feet in width. The terraces are believed to have been agricultural in nature, and if used to their full extent, would have produced a great quantity of food.

Indeed, the terracing is on a huge scale, one that would require



ge and organized labor force. Terracing on an even bigger scale takes place in the Philippines and Indonesia. Did a major migration of people come to Palau from Indonesia by way of the Moluccas and create these huge earthworks? The time frame may be circa 150 A.D. or even before.

An interesting article on ancient Micronesia was published in the *Impulses of Micronesia* magazine in 1985. The article was entitled *14th Century Micronesia* by Thomas F. King (Vol. 25, No. 1, 1985). Though Micronesia's stone ruins are far older than the 14th century, King's comments are interesting.

Says King, "Palau's most obvious archeological features are its terraces; it has been estimated that over five percent of the land surface has been terraced. The terraces are elaborate affairs; whole hills have been sculpted to resemble step pyramids, often with exotic 'crowns' and 'brims' on their summits. Strangely, the terraces do not feature at all in Palauan oral traditions; no one professes to know who built them, or why.

"Both Osborne and Lucking (of California State University, Long Beach), who have studied the terraces, have concluded that they were used for both agriculture and for defense. Village sites clearly associated with the terraces are few and far between—in fact the only site thus far studied that may be associated with them is the megalithic site Bairulchau on northern Babeldaob, famous for its alignments of basalt monoliths. The terraces represent an enormous investment of effort, however, and suggest a large and well-organized population. Dating them is difficult, but seven radiocarbon dates thus far obtained indicate that they were in use by about 150 A.D. and continued in use until about 1200."

King goes on to say, "The early archeological sites on Feefen in Truk (one of the small islands with the oldest known remains) and under Nan Modal on Ponape are underwater today, raising the possibility that subsidence of island shorelines might have occurred after these sites were occupied."

Strange Stone Faces and Monoliths

Palau has standing stones and stone statues that still baffle archaeologists. The stone faces of Palau are mostly found on Babeldaob and



Thule, the High Chief of Koror in 1783.

Koror, though they are said to be found all over the Palau archipelago.

Although these statues are unique in Micronesia (at the present stage of discovery), it has been noted that they resemble anthropomorphic carvings on Unea Island in northwestern New Britain (the Bismark Archipelago to the east of New Guinea). The statues are stone heads on Babeldaob, especially those found at Ngkeklau village in Ngaraard state (northern Babeldaob), have also been compared to those found on the island of Vao, off the northeast coast of the Vanuatu (New Hebrides) island of Malekula. The carved stone faces of Vao, linked to ancestor rituals and used in weather magic, are thought to represent the spirits that control the weather.³¹ Large monolithic standing stones, similar to those on Babeldaob also exist at Vao and Malekula.

The stone faces of Palau were first described by the archaeologist Kramer in his studies which began in 1917 and ended in 1929. The statues were further examined by the Japanese archaeologist Hidika (1929 to 1931), who later published papers on them in 1956 and 1973.

In 1987 the stone statues attracted the archaeologist Jo Anne Van Tilburg who had carefully researched the statues of Easter Island. Tilburg published her report in 1991 and documented 38 standing stones and statues on Koror and Babeldaob.

Says Mandy Etpison in her book *Palau: Portrait of Paradise*,⁷ "Some [of the statues] were used in religious rituals while the purpose of others is unexplained. Stone pathways, sitting stones and platforms of houses and villages can still be found almost intact all around the islands. Stone monoliths and free standing carvings are scattered around Babeldaob, some with facial features carved on them. The largest carving can be seen along the road of Melekeok State... almost 10 feet tall."⁷



Part of a broken monolith from Malekula, Vanuatu.



The stone faces are called *Klidm* by the Palauans and come in a variety of styles. Some are long-faced statues similar to those at Rapa (Easter Island) while others are carved in a style similar to the statues found at Vao in Vanuatu. Some of the stone statues have sunken eyes, fanged teeth and a fearsome appearance, while others are more more human in appearance. It is believed that they represent various gods and demons of the ancient seafarers. These stone faces may well be of the ancient Hindu, Egyptian, Phoenician or Buddhist deities of destruction and creation, thus the various frightening or inspirational aspects. The island of Bali, for example, has many stone statues, some with fangs.

Although they have been the subject of extensive research, surprisingly little is actually known about the stones. Says Etpison, "None of the stone faces have been dated, and it is unclear who made them, for what purpose. Local legends tell of gods and spirits who made them, or that they were people who were turned to stone by gods. The stone type they are made from is not long lasting, for algae growth makes the features disappear slowly over the years. The Stone Faces with large, round eyes are called Chesuch (owl) by locals. Some of the other carvings are named after the Spirits they may have represented, or the legends that are told about them."⁷

The stone heads appear to be so old that some have lost any tradition associated with them, while others have come to be used in ancestor worshipping ceremonies.

One very interesting carving can be found in Ngathbang State.

Although badly eroded, it shows a woman's body, with facial features and a piece of Palauan money around her neck. This indicates that when this carving was made, that the Palauan moneybeads were already in use and worn in Palau. There is only once such carving known.

In her book, Etpison describes some of the statues: "A carving of interest is called Dirrangerekesaul, and it is found in Ngermid village on Koror. Local legends say it represents a mother and child turned into stone, others say it shows a lizard or crocodile, or a stone face with fanged teeth and sunken eyes, and a smaller face carved into its head. Most researchers believe these stories were developed later to explain the stone carvings, which may have been made by people other than Palauans."⁷

Most carvings have now faded quite a bit from their original glory. Significant differences can even be seen comparing their present state with the early pictures and drawings of Osborne and Hidikata. Says Etpison, "The carvings are made out of the following types of stone: rough andesite, andesite conglomerate, volcanic breccia and coralline drip stone. The best preserved pieces are those carved from the hardest smooth volcanic breccia."

Andesite is a very hard igneous rock, a type of granite which has been infused with quartz crystals. Granite, quartz crystals, and gneiss are often found together. No granite formations are known in Palau, and therefore these andesite-granite statues must have come from some other geological area. The source of these stones is not known.

Even more mysterious are the Stones of Bairulchau, a set of seven monoliths (supposedly more in the past) on a hilltop overlooking the ocean between Babeldaob's northernmost villages of Mengellang and Ollei.

The squared monolithic blocks (some huge, others mere stubs of shattered rock) are arranged in two rows, and may once have been pillars supporting an immense bai or meeting house. Six of the stones have stone faces carved into them. Mandy Etpison says that the dating of pottery shards around the monoliths has yielded dates from 90 A.D. to 1600 A.D., a wide span. This would place the building of the monoliths in the first century B.C., if not before.⁷

Traditional belief tells that the builders, half men and half gods, had only one night to build a great bai at this spot. Unlike the builders of Nan Madol, they did not com-



Statues at Vao, Vanuatu.

ne head at Bairulchau, Palau.



plete their task; the sun came up and roosters crowed and the spirits scattered, so the building was never finished. In some versions of the story the builders were turned into the stone pillars, or at least those that had faces carved in them. Locals believe that pieces of the stone roof can be seen in the ocean nearby.

Etpison says that there were more stones and statues originally but they were often moved or damaged during the Japanese occupation. "The Japanese had tried to get rid of most local religious traditions and practices and confiscated many stone carvings. Also the local Modekngei religion which flared up under the Japanese occupation collected and transferred several stones from their previous locations."⁷

Stone alignments often have to do with astronomical observations of the of the moon, stars, equinox, solstice, and other calculations. The parallel stone alignments in northern Palau are similar to more spectacular alignments at Carnac in Brittany, France and the Callanish stone circle in the New Hebrides of the British Isles.

The stone monoliths and basalt statues found on Palau remain a mystery. As the people of Palau themselves have no real explanation



monoliths at Bairulchau, Palau.

as to the origins of the megaliths (except as god-men turned to stone), it would seem likely that they predate the current culture.

Also worth mentioning here is that the submerged remains of ancient village have been found on the northern side of Babeldaob near the village of Ollei. Divers on the west side of this northern peninsula have found pottery, stones and other evidence that a village along the coast, near to the monoliths, is now underwater. This submerged archaeological site may be the source of legends that part of the land at Bairulchau can be found in the sea.

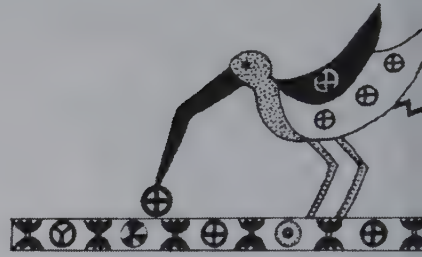
This "sunken city" of Palau takes its place with other submerged sites in Micronesia and Polynesia such as Nan Madol, the submerged villages on Chuuk, and underwater sites in Samoa and Tahiti. Unfortunately, little is known about this submerged site on Palau and has any dating been published on it yet.

The Mystery of the Bead Money

Palauan money is actually in the form of small beads that are strung into necklaces. This traditional bead money is called *udob* and today is made from pink and black coral. Originally, however, this bead money was made from bits of glass or ceramic of unknown origin.

Mandy Etpison explores the antique glass and ceramic beads to great length in her book, with many pages of photographs. The Palauans place tremendous value on these ancient beads, and beads with a well-known history can have a value up to \$30,000 U.S. Because of their high value, attempts at counterfeiting the beads have been made in modern times, but Palauans are experts at knowing real moneybeads from modern reproductions.

Other sources of the moneybeads have recently been found. Says Etpison, "...Palauans have started to bring in 'new' moneybeads from Asian countries like Indonesia, Thailand and the Philippines. Beads and bracelets identical to the precious Palauan moneybeads have been found in these countries in metal-age Chinese grave sites. Antique dealers in these areas have indicated that many different Palauans have bought the bracelets and beads from them



Palau money beads.

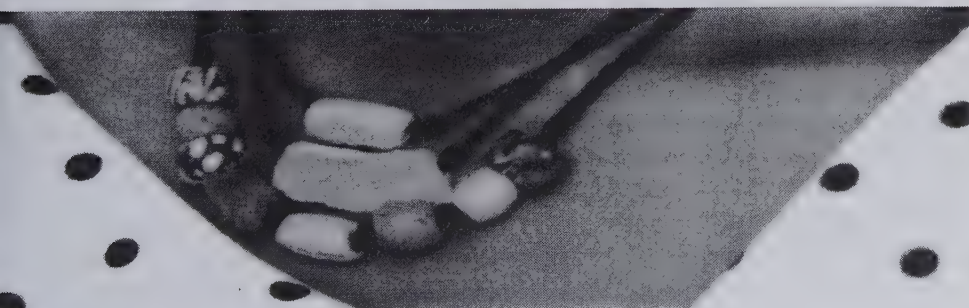
recent years (these beads are probably already in circulation in Palau now). Most of these excavations are done illegally, and people here have more interest in the gold and pottery which are found together with the beads. These grave sites have been dated from 500 B.C. to 500 A.D. and the artifacts found were not of local manufacture or origin there either, but believed to come from China and Egypt."⁷

In his book *Man's Conquest of the Pacific*,²¹ Peter Bellwood says that the glass beads and bracelet fragments on Palau may ultimately have a Chinese or even Roman origin. He rather thinks they came from the central Philippines, though perhaps originating in China. That Bellwood mentions the possibility of a Roman origin for the beads is curious, because it has been theorized that both the Greeks and Romans ventured into Indonesia and the Pacific in search of spices and other exotic trade items. Being great seafaring civilizations with an adventurous spirit, they may well have come across the Indian Ocean to Indonesia and then on into the Pacific.

Cloves in particular were extremely valuable in the ancient spice trade. According to anthropologist Pamela Swadling in her book *From Paradise*,⁶ cloves grew only on five small volcanic islands near New Guinea which became known as the Spice Islands (today the Moluccas). Individually, these islands were named Ternate, Tidore, Moti, Makian and Bacan. They are located about 400 kilometers from the northwestern tip of New Guinea, and Micronesia is located just northeast of New Guinea. The Moluccas are, in fact, the closest Indonesian islands to Palau. If the Romans made it as far as the Moluccas in search of spices, they may well have continued on to Palau.

According to Swadling, the ancient spice trade was well established. The use of cloves was known in the ancient Middle East, and a handful of cloves from a partly overturned jar in a middle-class house dated to the period 1750-1600 B.C. Cloves were also well known in India in ancient times. The Romans definitely knew about cloves. As Swadling, "...a Roman, Pliny the Elder, refers to cloves in 70 A.D.,"⁶

She continues, "At present any account of the spice trade in east-



A Palauan story mural.



ern Indonesia is solely dependent on historical records. Archaeology has yet to reveal its side of the story. An archaeological study of the history of exotic goods in the Spice Islands, particularly foreign ceramics, glass beads and other non-perishable goods... will undoubtedly enhance what can be reconstructed from historical records."⁶

It is exactly such glass beads as were found in the Spice Islands that are found in Palau and Yap. This creates fairly compelling evidence that the Micronesian islands were involved in trade with the Moluccas, if not with several other ancient civilizations.

The Mysteries of Chuuk

Chuuk, called Truk until recently, is one of the most famous scuba diving areas of the world because of a Japanese fleet sunk in the shallow water of the central lagoon. The shallow wrecks, warm water and active coral reef make for scenic and safe diving. The island also have their archaeological mysteries.

The mysteries of Chuuk were discussed in Thomas F. King's article *14th Century Micronesia (Glimpses of Micronesia, Vol. 25, No. 1, 1985)*. Speaking about Chuuk, King says that there is some evidence of human settlement as early as 200 or 300 B.C., but that major cultural changes took place sometime after 1300 A.D. including the introduction of breadfruit. This is curious, because islands such as Kosrae had breadfruit from much earlier times and even grew oranges and limes. It seems unlikely that breadfruit came to Chuuk at such a late period; it is possible, however, especially if some disaster had depopulated the area as occasionally happens on low islands.

Chuuk is not known for large stone construction such as on other

onesian islands, but it does contain some unusual earthworks and bizarre constructions. It is possible that the most important archaeological sites are underwater and still undiscovered.

The *Micronesian Handbook*¹⁰

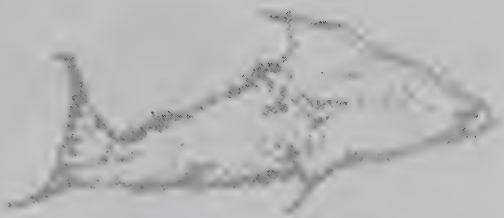
mentions briefly that one of the features the island of Tonoas in the Chuuk group, a high island, is the curious Mount Tonofefin (usually a hill, at 813 feet). The top of Mount Tonofefin is leveled off. Legend relates that an ancient sorcerer called all the chickens of Tonoas together and had them flatten the top of the mountain in a single night.

This strange legend has spawned a meeting house nearby the mountain which is called the *Hall of the Magic Chickens*. Even today on Tonoas it is said that anyone who eats chicken in *Hall of the Magic Chickens* will assume the characteristics of the animal and suffer other terrifying consequences. Because of this legend, people on Tonoas are often afraid to eat local chickens, whether in the magic hall or not. But the *Micronesian Handbook* comments, "Imported chickens are apparently okay."

The Strange Tunnels of Chuuk

One of the great mysteries of Chuuk is the ancient tunnel through a mountain on the island of Paata, a small island adjacent to Tol Island. While it is known that the Japanese built a number of tunnels and defensive cave fortifications on Palau and other occupied Pacific Islands (such as Rabaul in New Britain), the strange tunnel on Chuuk was of precolonial construction.

In Gene Ashby's book *Never and Always*,⁵⁵ the story of the strange tunnel is told in the form of a myth: "On the island of Paata, one of the Faichuk group, there lived a respected chief and his people. The chief resided on one side of Paata and the people lived on the other. It was difficult for the people to visit the chief because they had to walk around the island on the beach. Still, traditionally it was their re-



TRUK LAGOON





sponsibility to feed the chief and family and to bring the best food to him daily. There was only one way around the island to the chief's home.

"One day a monster from the land of Polle near Paata came in search of food. When he arrived at Paata, he rested in the rocky mountains by the sea, just above the t

used by the people to visit their leader. [The monster] jumped over the path and robbed them. Time and time again the monster would take food from the people that was destined for their chief. He even threatened to eat the people if he did not get enough food.

"Two turtles happened to be living on Paata at the time and saw the predicament of the people and decided to help. Together, they began to dig a tunnel through the middle of the island. They worked hard and worked until it was finished, and the people then had a new and safe route to use to visit their chief. It was not long before the monster became very weak from hunger, and he could not even move fast enough to catch people to eat. Finally he died of starvation and the people felt safe and rejoiced.

"On the island today, one can still see the tunnel made by the turtles. The opening is in the shape of a turtle's body from when they were digging the passage. Up to the present time, people of the island respect turtles and remember the help given that prevented them from being eaten by the monster of Polle."⁵⁵

The turtles' names are given as Nukaf and Sapota. The cave is a short walk from the village of Epin on the western side of the island.

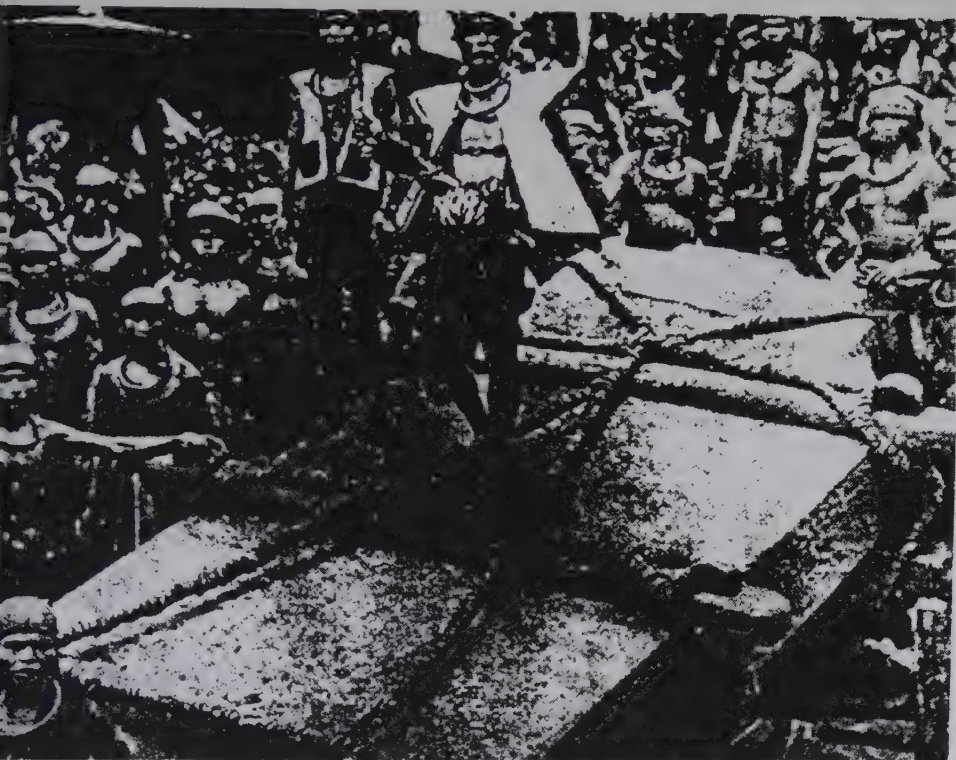
The Marianas in Northern Micronesia

The northern islands of Micronesia encompass the Marianas. The Marianas start with the southern island of Guam, the largest island in all of Micronesia, and continue north to Rota, Aguijan, Tinian, Saipan and nine other islands until the northernmost island of Uracas is reached. Guam, Rota, Tinian and Saipan are the main islands where the majority of the population lives. The 14 islands are the weathered tips of a massive mountain range rising over six miles from the depths of the Marianas Trench, the deepest ocean trench in the world.



Latte Stones on Tinian.

photo of the erection of a monolith on Nias Island in Indonesia, before 1930.



he Marianas were first discovered by Westerners in 1521 when Ferdinand Magellan landed on his first voyage around the world. It had been three and a half months since his expedition rounded Cape Horn at the bottom of South America, and he crossed the entire Pacific without sighting one island until Guam. His scurvy-ridden and starving crew had been reduced to eating shoe leather and rats. Magellan named Guam *Isla Ladronne*, or the *Isle of Thieves* after a small skiff was stolen by some islanders. He led a raid ashore to capture his boat, killing seven or eight islanders and burning a village in the process. He was killed himself two months later in the Philippines after intervening in a local war.

Guam was officially declared a Spanish possession in 1565, but missionaries did not arrive until 1668. Disease introduced by foreigners decimated the indigenous population from an estimated 100,000 to less than 5,000 by 1741. The survivors were mostly women and children who were then forced to intermarry with Spanish and Filipino troops. This is the ethnic makeup of the population of Guam today.

Guam was an important stopover on the Spanish trade route from Manila in Mexico to the Philippines for 200 years, ending when Mexico became independent of Spain. On June 20, 1898, during the

Spanish-American War, the American warship USS *Charleston* entered Guam's Apra Harbor, firing as she came. The Spanish governor sent word to the American commander that he was sorry he could not return the salute as he was out of gunpowder. The American captain informed the Spanish governor that their countries were at war, and the governor promptly surrendered. Guam has been an American Territory ever since (with the exception of the Japanese occupation during WWII).

The Latte Stones of Guam and the Marianas

The ancient and megalithic Latte Stones, stone pillars found throughout the Marianas Islands, are tall columns with a "head" or capstone, making them look like gigantic rock mushrooms. These tall rock pillars were created in an age long gone, by a people as long gone.

The indigenous peoples of the Marianas, the Chamoro, ascribe the stones to the *taotaomona*, which means "spirits of the before-time people." Carbon dating of charcoal found on the Marianas indicates that the islands have been populated since at least 3000 B.C. The age of the Latte Stones has never been determined, however.





appear to be thousands of years old, and were apparently built by some culture other than the Chamoro's.

The stones generally occur in double rows of 6 to 14 stones, each composed of a haligi (pedestal) and tasa (cap). The tasa are natural stone heads placed atop the haligi with the spherical side down, so the giant mushroom caps are actually inverted.

It is generally assumed that the people of Guam lived in houses built on top of the columns, like great stone stilts. Homes may have been built on top of the columns, but no person ever has actually seen one used as such, nor were they in use when the first explorers reached the islands. Islanders did often have huts near the columns. According to their own tradition is that the latte were created by another people—"spirits of before-time"!

To easily see some of the pillars, the tourist can visit the Latte Park in downtown Agana on Guam. At the Latte Park are eight latte pillars, about twelve feet tall, small for Latte stones. They were removed from Lake Fena in south-central Guam, re-erected in the park in 1955.

House of Taga on Tinian



The island of Tinian, north of Guam and south of Saipan, has the largest structure built of Latte Stones so far discovered. The stones at the House of Taga on Tinian stand 15 feet high. This may indicate that Tinian was the island of the high chief of the Marianas, and following this theory, that the House of Taga was the residence of this paramount chief. Just prior to European contact, however, it is said that the high chief of Yap was the paramount chief of the Marianas.

In 1742 the British explorer Lord Anson visited Tinian and published a famous illustration of the House of Taga on Tinian showing twelve columns standing erect with capstones. Today only

two of the columns stand erect, possibly testifying to the destruction of the colonizers. It may also be that Lord Anson drew the House of Taga as he imagined it, not as it actually appeared; perhaps it was already in a dilapidated state.

Tinian may have been the island capital for the Marianas, but the stones were quarried from the quarries on Rota, between Tinian and Guam, that the megaliths originated. At the megalithic quarries on Rota, known as the As Nieves quarry, can be found stones that are even larger than those found at the House of Taga on Tinian.

William Morgan in *Prehistoric Architecture In Micronesia*¹⁵ says, "The stone columns and capstones in the As Nieves quarry seem to have been intended for a foundation even higher than the House of Taga on Tinian." These columns, still to be seen at the quarry, are over 18 feet tall. The As Nieves quarry is one of the most impressive sites in the Marianas, though rarely seen, and contains 16 columns and capstones in a partial state of completion.

One of the early investigative articles (there have been few) on the mysterious Latte Stones appeared in the publication *Scientific Monthly* in 1927 (issue no. 25, pp 385-391) written by P.J. Searles and titled *Mystery Monuments of the Marianas*. Says Searles, "Dotting the islands here and there are found those magnificent structures called the Latte, erected unknown centuries ago by a lost race whose name even is forgotten. Massive and imposing even when partially laid down by the hand of time working through earthquakes and typhoons, and in the shadowy depths of the jungles, they convey an impression of high intelligence and skill on the part of their builders. Baffling to the scientist as well as to the layman, they represent an ancient epoch as mythical as Atlantis. What are they?"

"...The upright stones are usually placed in two parallel rows, from four to six stones in each row, the long axis of the Latte always being parallel with the line of the sea shore or a river bed. In Guam are found several different detailed forms. The uprights are sometimes slab-like, sometimes cut square; in fact, many shapes are important. The capitals also vary in shape and size. Latte range from simple



crude structures constructed of natural boulders capped with coral heads, to massive stone columns, square in shape, fifteen or more feet in height and six feet in diameter, headed with enormous blocks of stone.

"The island of Tinian presents two of the largest of monuments carved by prehistoric man, part of the 'House of Taga.' The standing survivors of ten original monoliths; these two shafts still rear their lofty heads on the south-western side of the island, very near the beach. Three others are completely s

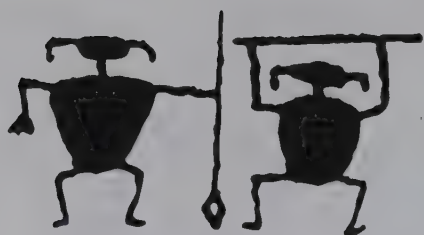


as if by earthquake, two have lost their capitals, and three have
n but still retain the 'tasa' intact. They are all shaped like trun-
d pyramids, capped by hemispherical stones. The pillars are eigh-
feet in circumference at the base and fifteen feet at the top. They
twelve feet high and support capitals five feet high and six feet in
eter. Each monolith weighs about thirty tons. The two parallel
s originally stood seven feet apart and form a group plan about
five feet long by eleven feet wide. They are cut from a rough
amorphosed coral known in the Marianas as 'cascajo.'

Don Felipe de la Corte de Calderon, Spanish governor of the
anias from 1855 to 1866, in various manuscript reports to the
vn (not published), tells of the Lat'te:

'It should also be noticed that not only Guam but Rota,
Tinian, and Saipan also possess ruins of houses of an ar-
chitecture which tends to demonstrate the existence of a
people gifted with certain ideas which showed them to be
above the stage of the mere savage. All these ruins consist
of pyramids finished at the top with semispherical, carved
stones, the semisphere in some instances being built of
small stones cemented together.

'In all the islands, at places formerly inhabited, are found
certain monuments, which the natives call 'latde,' or
'Houses of the Old People.' They consist invariably of a
double row of rough stone pyramids or truncated cones
supporting stone hemispheres, flat side up. These pyra-
mids, similar in shape to the stone pillars called 'Guarda
Cantones,' which are often placed along the edges of royal
highways in Spain, stand in two rows, like the pillars of a



house; and even though we have no exact data on the subject, this position together with their native name makes us believe that formerly they served as supports for stringers on which rested rafters that reached to the ground; but if this is correct, the houses must

have been very low. In early descriptions of the islands it is said that the natives buried their dead in the houses and even today the people have a superstitious fear of digging up or working the ground between these rows of stones...

'In Guam, Rota, and Saipan, the latde pillars consist of only two rough hewn stones, one cone shaped and the other a half sphere placed on top of it, both of them together not being higher than five feet from the ground; while in Tinian close to the Deputy Governor's house stands a group of these pillars, called 'House of Taga'—a chieftain famous in local history—which is comprised of twelve truncated pyramids four or five feet wide at the base and fifteen feet high, their squared tops measuring about two feet to a side. On them rest hemispheres from six to seven feet in diameter.

'These pillars, crowned with their hemispherical caps and standing in two files, distant from each other about four varas from center to center, constitute a monument worthy of special attention, not so much for its size as because it resembles nothing to be seen elsewhere outside of the Marianas; moreover, it is not unique, but represents a type repeated over and over again in the other islands of the group. If we knew more about these latde we might determine the true origin of these natives of whom it may be confidently asserted that they are not the descendants of primitive savages. This is proved not only by the labor and skill required to dress the stones, but also by their unvarying pyramidal and hemispherical character. It seems strange that the history of the first missionaries makes no mention of them, since one would think such pillars could not fail to attract attention when discovered among the thatched huts of naked Indians.'

"How the Lat'te were built is unknown. Tools, chipped and polished from basaltic rock, were the only implements the primitive people had, yet they formed blocks of 50 tons or more. The cultural level of the Egyptians was vastly superior to that of the ancient Polynesians, the Egyptian workmen knowing the use of bronze c

set with diamonds and corundum, yet their pyramidal stones are not so large. Mr. Hornbostel has advanced the interesting and plausible theory that the stones were shaped by the alternate use of sand and water, the fire to heat and the water to crack, the process continuing until huge monolith was fashioned from the rocky earth, not to be more carefully carved by the stone implements. By what means secured and erected, the Lat'te remain magnificent monuments to an ancient race, comparable, in size, skill and industry required, to the remains of Stonehenge, Easter Island or the Maya pyramids.

Who built the Lat'te and when? This is a mystery which may never be solved. It was almost certainly not the Chamoros found in the Marianas by the Spanish discoverers and settlers. When the Spaniards first arrived, the Lat'te were already partly in ruins, and the natives disclaimed all knowledge of the builders except that they were 'people who came before.' Cannibalism was unknown and forgotten by the sixteenth century, yet remains of cannibal feasts are found on the Lat'te. Perhaps they are relics of ancestors of the Chamoros, ancestors long dead and forgotten. Perhaps they were erected by a race antedating the Chamorros and which has disappeared in the mists of the past. Nothing corresponding to the Lat'te is found in Indonesia, but archeologists hope that in Micronesia and Melanesia further study may give a clue. Were the Lat'te only part of dwellings (though this hardly seems possible), were they temples to the sun or were they religious structures dedicated to ancestral worship? Have they a relation to any Asiatic monuments or to the astounding and unique figures of Easter Island? These questions still remain to be answered. But there in the Marianas the Lat'te stand or lie fallen in tangled jungles, hidden by the dense growth of vegetation, far from the ways of man; monuments to a people of genius, lost in antiquity, who perhaps with weird rites sacrificed to the blazing tropical sun at a time when Rome ruled the world and Christ taught in Jerusalem."²⁵

Purpose of the Latte

The purpose of the Latte is generally assumed to have been to support large wooden houses. That they were used for elevating houses is a natural and logical assumption. There are some problems to this theory, however. First of all, on Saipan and Saipan, some of these pillars are astonishingly high. Houses built on top of them would come twenty feet or more above ground. For what purpose? Pro-



tection from enemies? This seems like a natural conclusion, yet, small torch tossed on a dried grass roof, even if twenty feet above ground, would quickly nullify any conceived advantage.

It is also possible that they were columns that were used more conventional manner, namely supporting a roof, rather than floor. If so, we are now talking about some pretty large and grand structures, long since vanished. Any way you look at it, this megalithic construction on a major scale, similar to the massive building on Pohnpei, the Marquesas and Easter Island.

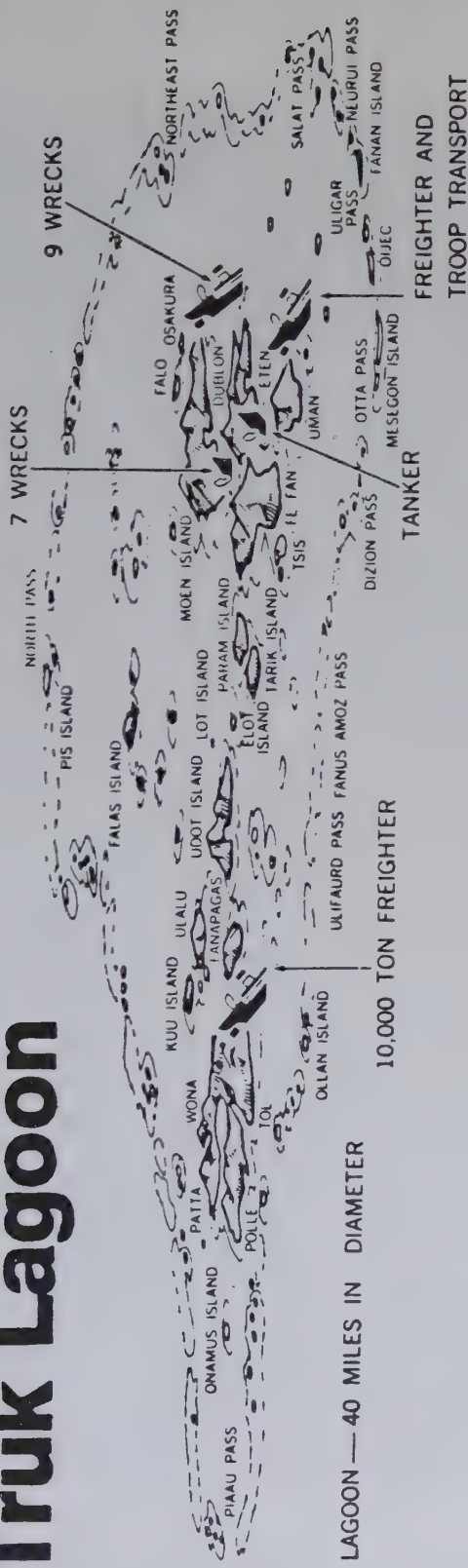
An interesting comment made by P.J. Searles, relates to the evidence of cannibalism found among the Latte Stones. It is difficult to believe that the builders were themselves cannibals. Cannibalism is generally a trait that indicates a collapse of civilization, a backing of sorts. If the Chamoros were not cannibals at the time of European discovery, then the Latte Stones must have been used in some intermediate phase in the island's history, possibly by invaders.

Also, Searles mentions the concept of a "sun temple." Were the Marianas part of the great Sun Empire of the Pacific, and were the Latte pillars part of great temples to the sun, like Karnak at Luxor, Egypt? Searle draws comparisons to Egypt several times in his article.

Similarities can be found between the Latte pillars and the usual columns found underwater at Nan Madol. Is there possibly some connection between the Latte Stones of the Marianas and the underwater columns at Madolenihmw Harbor? It is a start, isn't it? thought!



Truk Lagoon



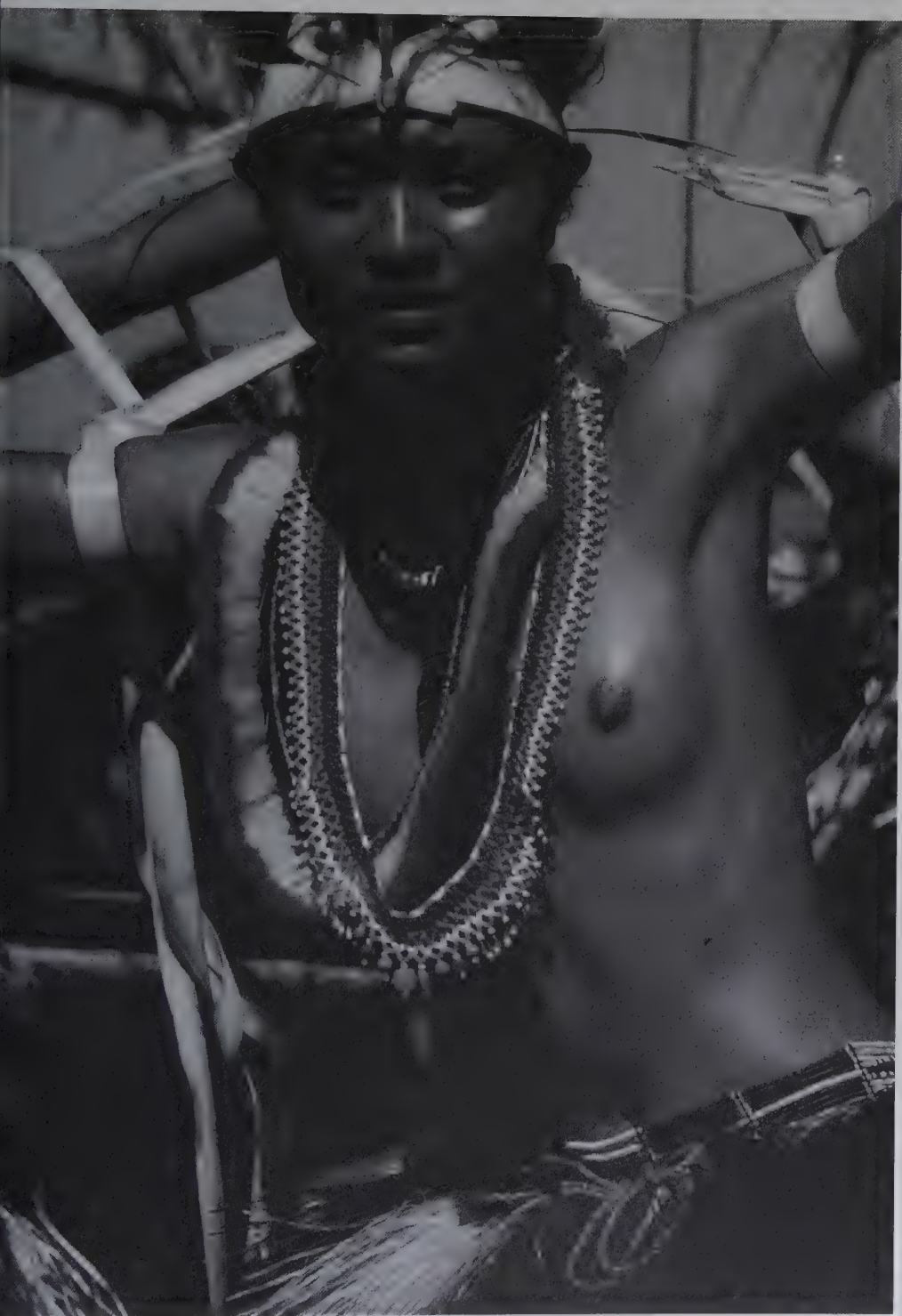














The megalith of Odalmelech measures 8 feet in height, 5.7 feet in width, and 3.5 feet in thickness.



The terraced hills of Babeldaob



83

6-3





The Mount Eden Volcano-Fortress. Ancient terracing and fortifications turned this volcanic cone



Only two of the House of Taga's 16-foot-high columns and capstones remain standing today on Tinian [photography by Hans G. Hornbostel, courtesy of the Bernice P. Bishop Museum].



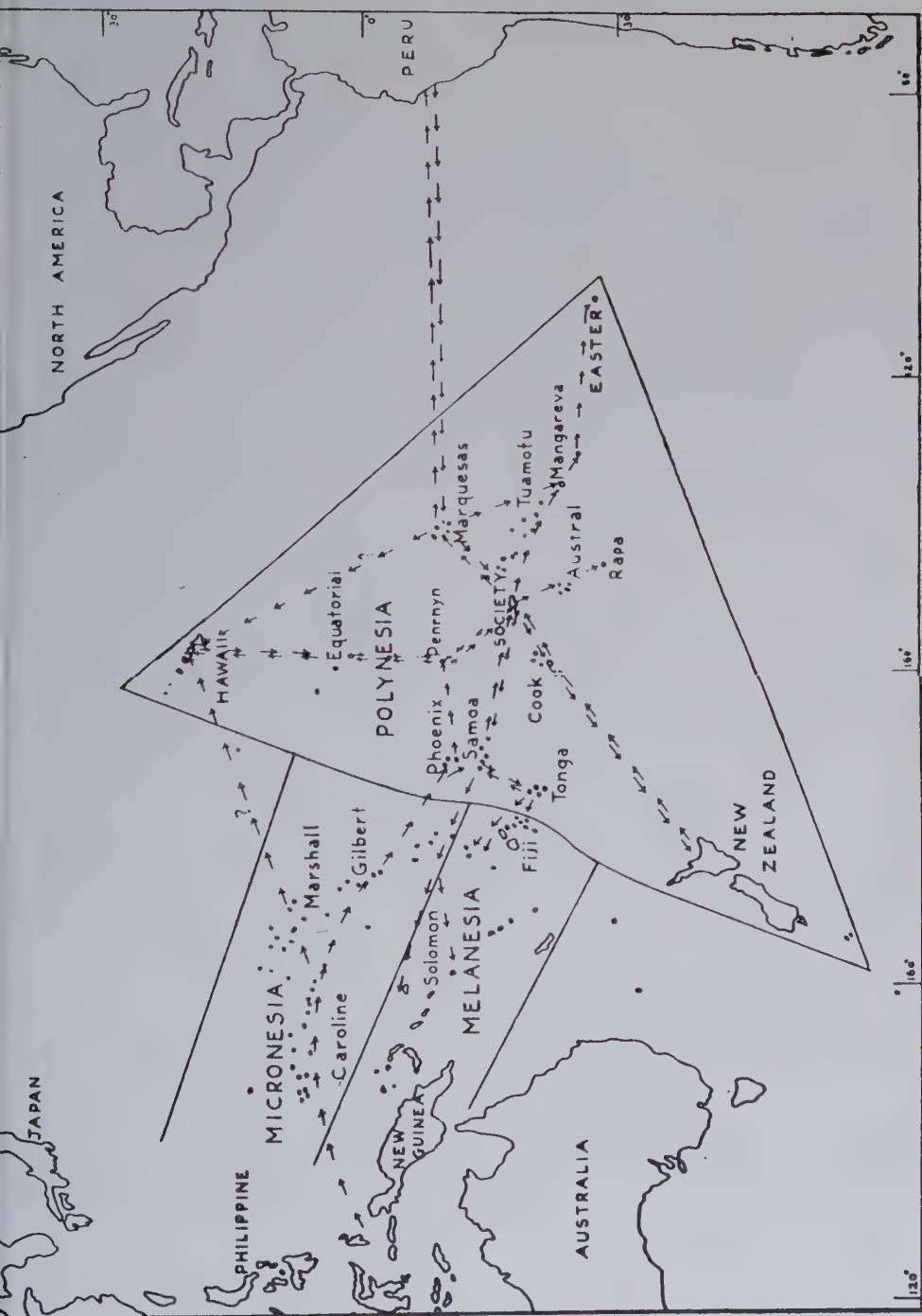
Guam models pose at the Latte Park in this publicity photo.



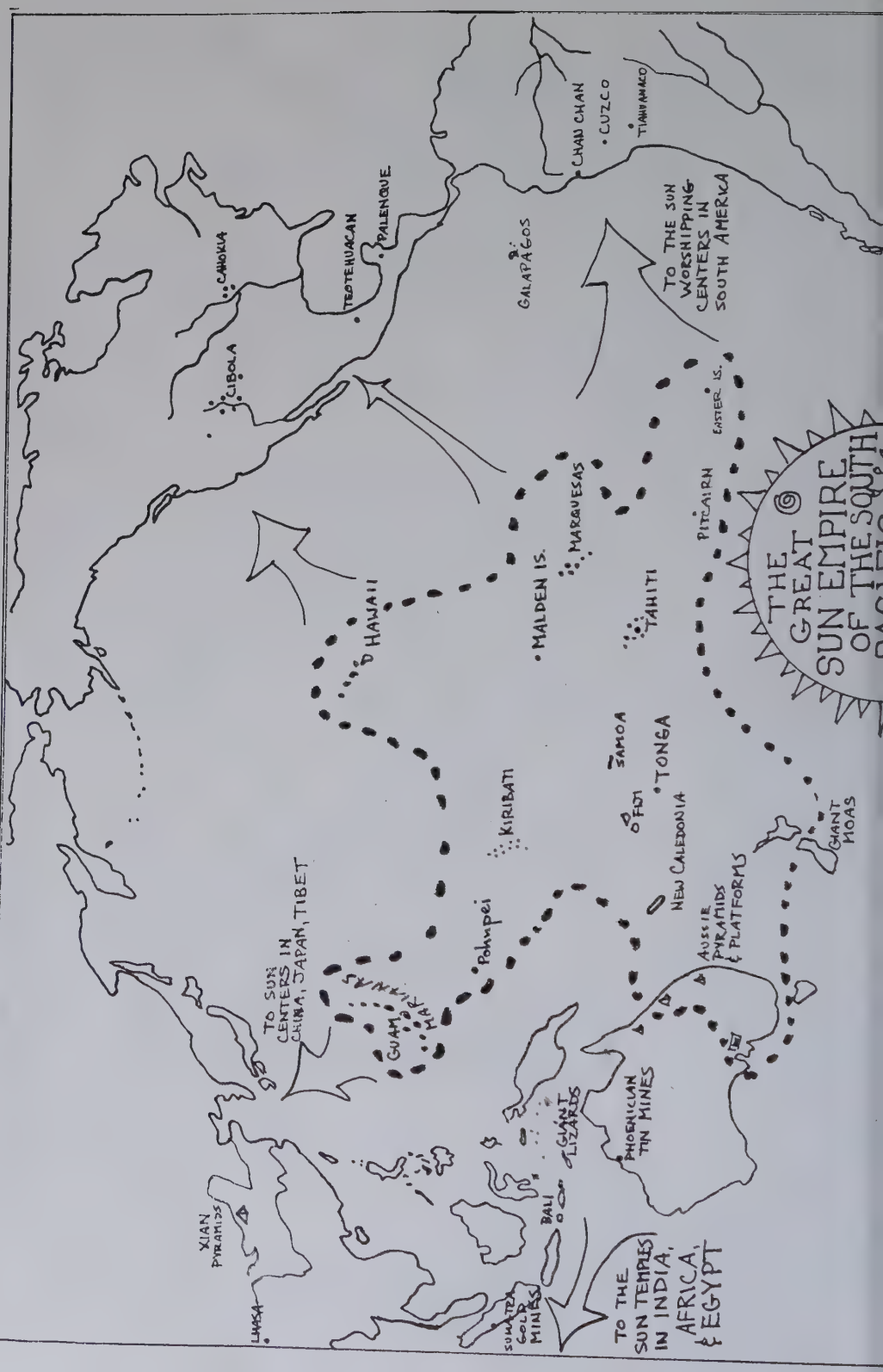
Latte Stones at the Latte Park in Guam.



Sketch of the latrine stones and the way it would have looked in the past.



THE POLYNESIAN TRIANGLE WITH THE NORTHERN MICRONESIAN ROUTE



THE GREAT
SUN EMPIRE
OF THE SOUTH
PACIFIC

TO THE SUN
WORSHIPPING
CENTERS IN
SOUTH AMERICA

TO THE
SUN TEMPLES
IN INDIA,
AFRICA,
EGYPT

TO SUN
CENTERS IN
CHINA, JAPAN, TIBET

XIAN
PYRAMIDS

LANKA

SUMATRA
GOLD
MINES

BALI

GIANT
LIZARDS

PHOENICIAN
TIN MINES

AUSSIE
PYRAMIDS
& PLATFORMS

GIANT
MOAS

NEW CALEDONIA

OFOI

SAMOA

TONGA

TAHITI

MARQUESAS

MALDEN IS.

HAWAII

KIRIBATI

Pohnpei

GUAM

MARSHALLS

TEOTENHUACAN

PALENQUE

CUBOLA

CANOKIA

GALAPAGOS

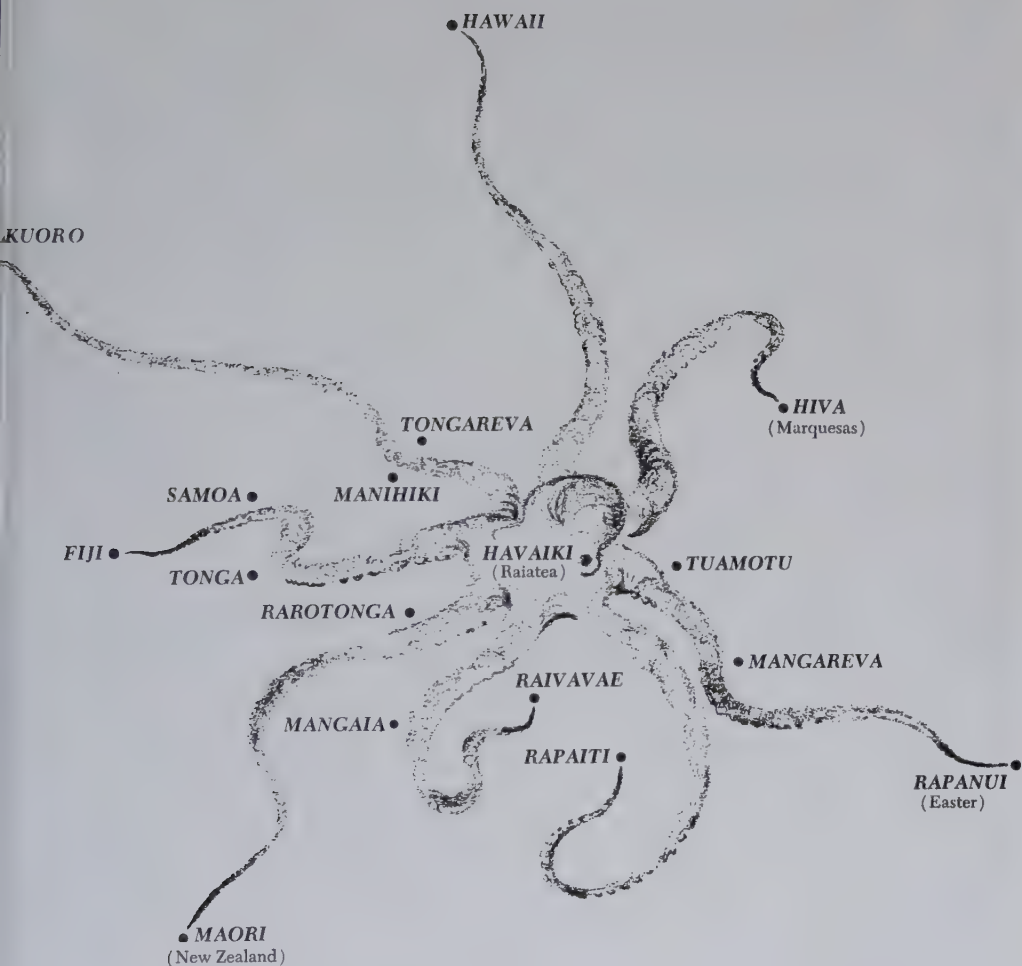
CHAD CHAN

CUZCO

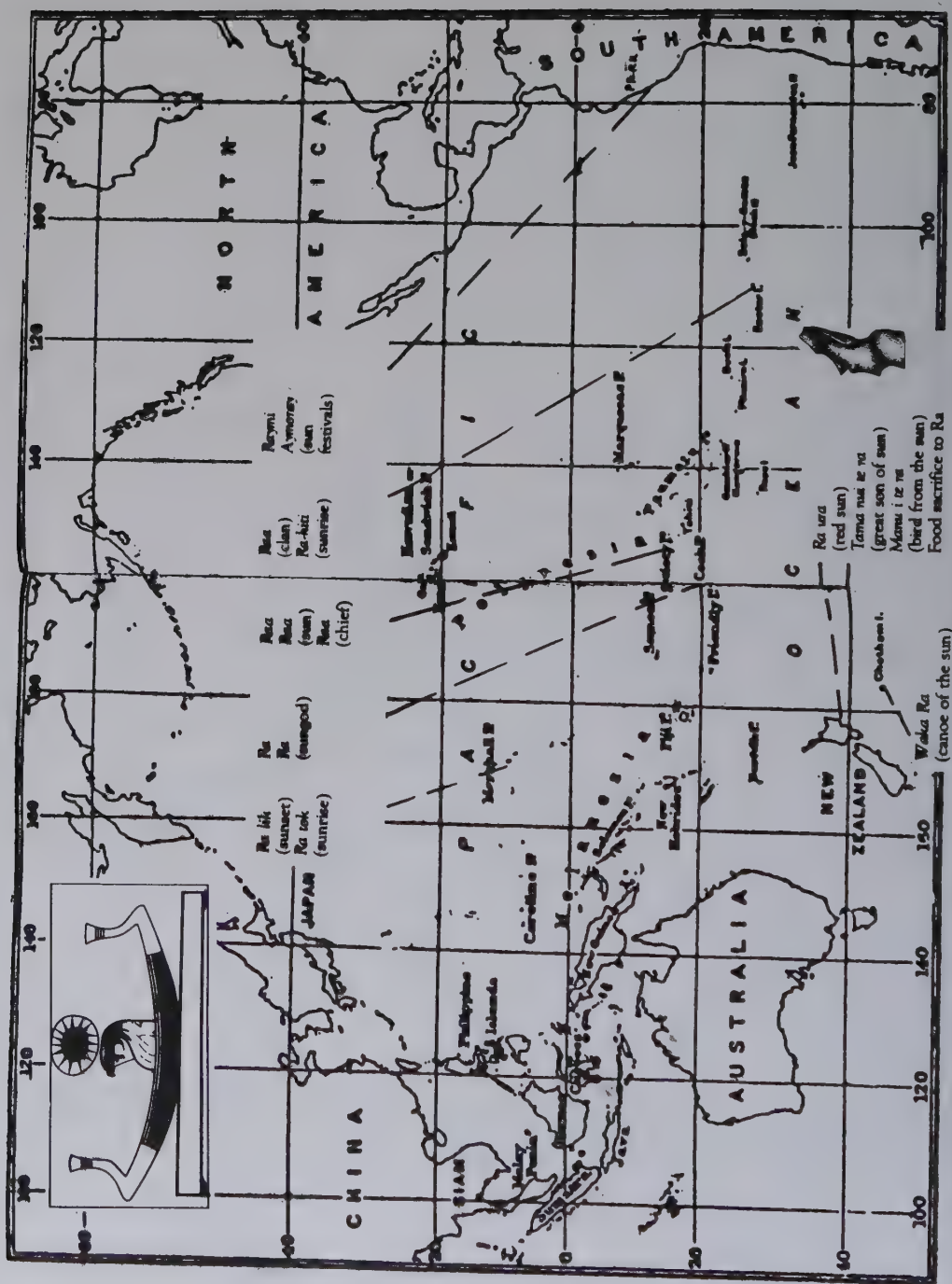
TIANHAKO

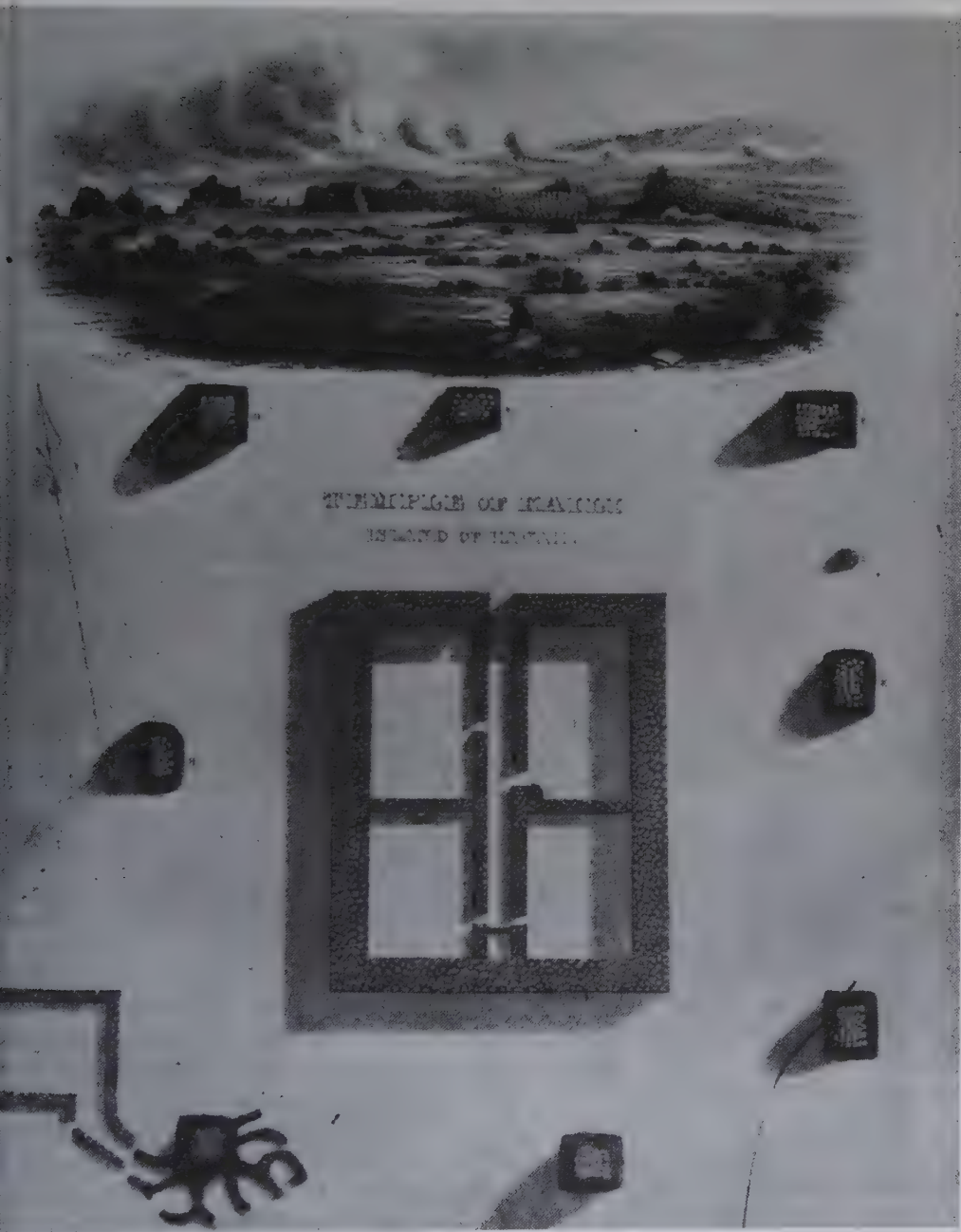
EASTER IS.

PITCAIRN



In this drawing from Sir Peter Buck; Havaiki, ancient homeland of the Polynesian peoples is located at the sacred island of Raiatea. Note that the "lost continent of Hiva" Easter Island legend is placed in the Marqueses.





plan of Ahu o 'Umi, a temple site (*heiau*) situated on the interior slopes of Mt. Hualālai on Hawai'i Island, made by the Wilkes Expedition in 1841 and is probably the earliest scientific map of a Hawaiian archaeological site. (Courtesy of Bishop Museum Photo Archives)

(or Kali) temples are found throughout India. Calcutta is named after a Kali Temple.



Close-up view of one of the paths, or “roads” on Malden Island, leading up to the stone platforms from the sea. Why was this remote island a major temple site? (Bishop Museum)



Paved stone paths like these come out of the ocean and lead to the more than 40 temple platforms on the island. Vestiges of ancient roads? Photo courtesy of Bishop Museum.



One of the platforms from the north coast of Malden Island. Courtesy of Bishop Museum.



Another photo of a ruined platform, looking southwest. What was the purpose of all these platforms? Were they part of an ancient Sun-Worshipping Empire that stretched throughout the Pacific many thousands of years ago? Was Malden Island a central meeting place?

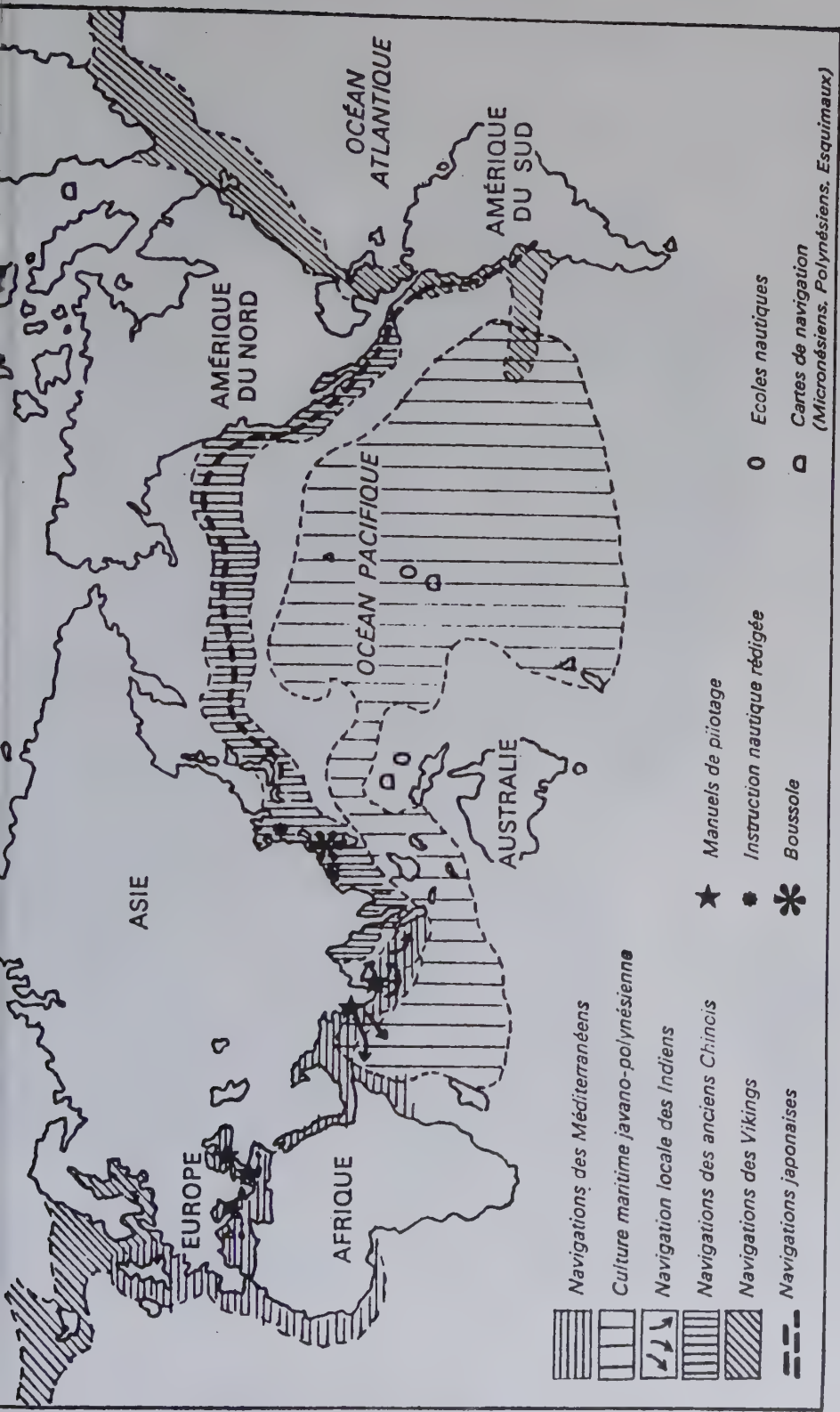
Sound	Style of Tunisia and Numidia	Style of Libyan settlers of Iowa	Style of Libyan voyagers in Pacific (Ancient Maori)
b	⊙, ◻	◻	◻
g	V, ^	V	┐
d	⌈	≡	⌈
w			
z	⌞, —	ιπ	—
t	⌞, ➤	⊙	⌞
k	↑↑		↓, ↓↓, ↑↑
l	=,		=,
m	⌊	U	U
n			
r	○, ◻, ◻, ◻	○	○, ◻
s	Λ	Λ	
A, '	•, Δ	•	•,)
t	X, +	X	X, +

Libyan inscriptions employ the above alphabet, but the language is nearly the same as that of Ancient Egypt. The language was first deciphered from North African bilingual Latin-Libyan tombstones by Fell (1973). Thus the Iowan text, originally found in 1874 and later condemned as a forgery, is in fact genuine, for it could not possibly have been forged. Other Libyan inscriptions have been found in Quebec, New Hampshire, Pennsylvania, and Oklahoma. They also occur on Pacific Islands and in Chile. On linguistic grounds Fell derives the Polynesian language from ancient Libyan (with some Anatolian and Asian elements). In North America the language of the Zuni Indians is also derived from ancient Libyan, and occasional Libyan alphabetic signs occur in Zuni art. Ancient Libyan was also written in the Mimbres valley in New Mexico 700 years ago.

From *America B.C.* by Barry Fell.



Drawing of a Rongorongo tablet ("Talking Board"). This writing has been compared to writing at Mohenjo Daro and Harappa in Pakistan. Both scripts are currently undeciphered. Lines were alternately "upside-down" so the board had to be turned after each line.



Pierre Camac's map of ancient maritime voyages, including a Javanese-Polynesian empire of the Pacific.



Hawaiian in a feathered helmet and cloak, drawn in 1784. His feathered helmet is virtually identical to the military helmets worn by Greeks and Romans. Could he be the descendant of Greek or Libyan sailors? Kahuna tradition says Hawaiians came from Egypt.



The last Tu'i Manu'a contender, Chris Young, with his guards in this rare photo taken circa 1910. The Tu'i Manu'a was believed by Samoans to be the ruler of the entire Pacific. Note his unusually pale complexion, possibly an ancient hereditary trait. Because of his title's legendary magical powers he might be considered the "Dalai Lama of Polynesia."



Samoa Islands.

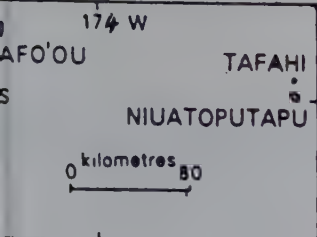
Native Beauty.



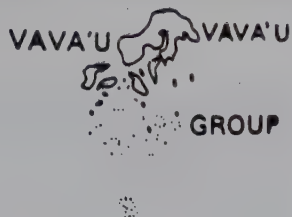
Young Samoan chief, Samoa.



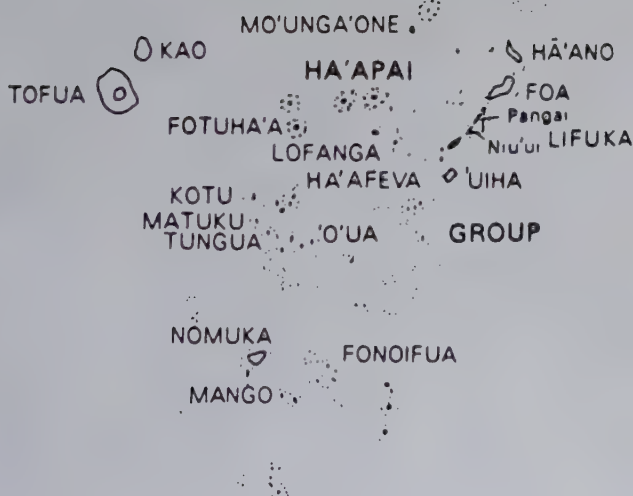
The ancient langi Tauhala at Mu'a. Probably the largest block of stone used in construction of the pyramids at Mu'a, it is curiously notched



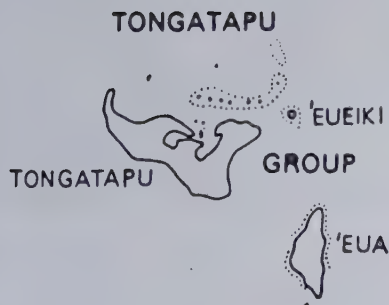
175°W



LATE



20°



21°



ONGA

175°W

174°W



A man from the Marquesas with a full body tattoo. Portions of the man look like he is a living board-game, his forehead appears almost like a star-chart or map of sorts. A good example of the complexity of Marquesan tattooing.

CHAPTER 5

THE MYSTERY OF THE SETTLEMENT OF THE PACIFIC

...the surest test of the civilization of a people... is to be found in their architecture, which presents so noble a field for the display of the grand and the beautiful, which at the same time is so intimately connected with the essential comforts of life.

—William Prescott, *History of the Conquest of Peru*, 1861



The settlement of the Pacific remains a mystery to this day. The vastness of the ocean as well as a lack of concern by historians has made tracing the origin of the island populations difficult at best. While anthropologists agree that there are at least three races in the Pacific region (Micronesian, Polynesian, and Melanesian), they

have not agreed on where they came from or when the Pacific was settled.

It was generally assumed that the settlement of the Pacific occurred fairly recently, and many ruins were thought to be only a few hundred years old. Evidence now suggests that man may have ventured out into the Pacific over 30,000 years ago. New discoveries in partially submerged caves in New Ireland, a long narrow island east of New Guinea, are proving that man reached this area tens of thousands of years ago.

In his book *The Fragile South Pacific*⁴⁶ Andrew Mitchell says, "Until recently archaeologists who worked in the Bismarcks and the Solomons were unable to find any evidence of occupation by man earlier than 4,500 years. This seems odd, for man appears to have been in mainland New Guinea for at least 40,000 years; indeed some believe that agriculture originated in the highlands of New Guinea, and old are the cultures that have been discovered there. What took man so long to reach these nearest major islands? ...In 1985, Jim Allen and Chris Gosden from La Trobe University in Melbourne, excavated Matenkupkum cave in New Ireland and found human artifacts 33,000 years old deep in the earth deposits. These finds

Fijian canoe.

are set to revolutionize theories about the movement of man into the Pacific."

In an article in the prestigious journal *New Scientist* ("Pacific Islanders were the First Farmers," *New Scientist*, Dec. 12, 1992, page 14) author Leigh Dayton relates that archaeologist J. Golson, formerly of the Australian National University, has found ditches and crude fields in New Guinea. The implication is that humans were tending plants here between 7,000 and 10,000 years ago.

The article also reports that on Buka Island in the Solomons while excavating Kilu cave, archaeologists M. Spriggs and S. Wickler unearthed small flake tools with surfaces displaying starch grain and other plant residues. Evidently, these tools were used for processing taro. Further, the starch grains resembled those of cultivated rather than wild taro. The date for the find was an astonishing 28,000 years before present! The article points out that a site at Wadi Kubbania, Egypt has been dated at 17,000 to 18,000 years old by G. Hillman of the Institute of Archaeology, London. This site also had grinding stones and tuber remains, but the Solomon Islands discovery was 10,000 years older!

Carbon dating on New Zealand Maori settlements places them in the ninth century A.D. According to tradition, New Zealand was already inhabited by another race of people before the Maoris arrived, a group of people called the Moriori. The Moriori were driven out of New Zealand and then lived only on the remote Chatham Islands, which are more than 500 miles to the east of New Zealand.

Early observers of New Zealand peoples considered the Maoris and Morioris to be different ethnic groups, though today's prevailing theory is that they were part of different waves of "Polynesian" migration, the Morioris being part of the earliest migratory



Lapita pottery in Fiji is over 3500 years old.

ives. With the recent discovery of the Kaimanawa Wall in the Taupo district of the North Island, there are indications of even earlier settlers in New Zealand than the Morioris. In addition, the discovery of Polynesian rat bones over 2,000 years old in the South Island indicates that Polynesians arrived long before 900 A.D.

Since archaeologists admit that nearby islands to New Zealand such as Tonga, Fiji and New Caledonia were colonized at least 3,000 years ago, it seems that these navigators would have reached New Zealand as well. The accepted history of New Zealand, and many Pacific islands, would seem to need some radical revision.

Early Theories on the Settlement of the Pacific

While anthropologists divide the races of the Pacific into three main groups, it is clear that a great deal of interaction between all three groups took place. Micronesians were more Oriental in appearance but had a mixture of both Melanesian and Polynesian racial characteristics among them. Islands like Fiji and Vanuatu are today considered Melanesian islands, but anthropologists admit that there is a great deal of Polynesian influence in these islands. Islands in the Pacific that were further east were more purely Polynesian with less Melanesian characteristics.

The origin of the Polynesians perplexed early explorers in the Pacific from the very start. The Dutch Navigator Jacob Roggeveen said in 1724 that the Polynesians were descended from Adam, though human understanding was powerless to comprehend by what means they could have been transported to the Pacific."⁶⁶ Such doubts also afflicted James Cook and his men.

Prior to the publication of Darwin's *The Origin of the Species*, it was generally believed (by Europeans, anyway) that the races of man were descended from the sons of Noah: Shem, Japheth and Ham. Darker races were considered the sons of Ham, while lighter races, such as American Indians and Polynesians, were considered the sons of Shem.

With the arrival of missionaries in the Pacific came other theories, such as the one claiming that the Polynesians "had sprung from some dispersed Jews," thereby making them one of the lost tribes of Israel.⁶⁶ We now have the notion that the Polynesians are Semites. The *Book of Mormon* embraces this theory, stating that the Polynesians were descended from American Indian Semites who first landed in Hawaii in 58 B.C. after voyaging in Mexico and South America. Thor Heyerdahl sought to provide some evi-



dence for this hypothesis in a number of his expeditions. Heyerdahl is not Mormon, but does believe that there was contact between Polynesia and the Americas. Many critics of Heyerdahl believe that he advocates the American contact theory exclusively, which is wrong. Heyerdahl has stated that voyagers in the Pacific came from both the shores of Asia and the Americas.

Archaeologists admit that there is evidence that the Polynesians were in contact with North and South America, especially the inhabitants of such island groups as the Marquesas, Rapa Nui and Hawaii. The sweet potato plant, or yam, is originally from South America and was known to have been cultivated on many Pacific islands before European discovery.

However, contact with the Americas does not necessarily mean that the Polynesians originated there, and the prevailing theory of the late 1800s and early 1900s was that the Polynesians were actually an Indo-European group who came to the Pacific via India. Linguistic evidence was usually cited, such as the detection of Sanskrit words in Polynesian vocabularies.

An important scholar who supported the theory that Polynesians descended from Aryan roots was John Macmillan Brown. Brown had studied at Glasgow and Oxford before taking up the Chair of English, History, and Political Economy at Canterbury University College in 1874. He retired from his chair in 1895 and spent much of the remaining forty years of his life traveling the Pacific in pursuit of his intellectual hobbies, including the origin of the Maori. Brown settled in New Zealand and published his first book, *Maori and*



Map of Pacific currents.

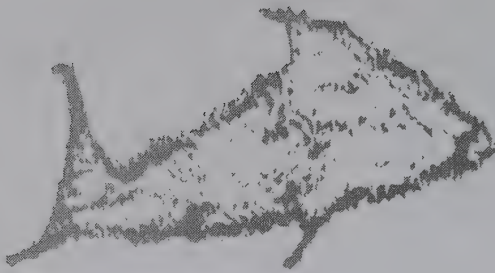
A Tongan tongiaki canoe.



ynesian in 1907.⁶⁸

A leading philologist of his day, Brown stressed that the “true classification of linguistic affinities is not by their grammar, but by phonology.”^{68,66} Unlike earlier philologists, Brown admitted that the phonology of the Polynesian dialects differs by a whole world from that of all the languages to the west of it—that is, the languages of Melanesia, Indonesia, and Malaysia. How then did the ancestors of the Polynesians come into the Pacific?

Brown believed that they had come by several routes from the Asian mainland. Some had come through Southeast Asia, having been driven on by a Mongol influx; others had come in a northern route through Micronesia. This northern migration had passed over the Bering Strait into the Americas before doubling back to colonize the western Pacific islands like Easter Island. The Polynesian language that eventually emerged was a combination of several primitive Aryan languages. In *Maori and Polynesian*, Brown suggested that the amalgam was formed in Indonesia, but later he shifted his ground. In his 1920 thesis, *The Languages of the Pacific*, Brown argued that the “linguistic attitude” of the Polynesians faced “north towards Japan and Ainu.” The event that induced Brown to change his mind was the discovery of Tocharish, a “primeval” Aryan language



as Brown called it, in a manuscript found at Dunhuang in the Gobi Desert in 1911. This famous cache of ancient texts, some written in unknown languages that have never yet been deciphered, was to provide a gold mine for those scholars who took interest in it.^{66,67,68}

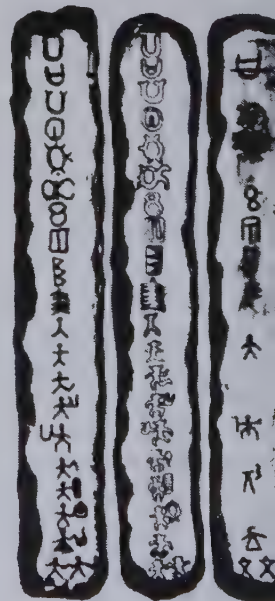
Said Brown, "The main features of the Polynesian tongue... go back to the old stone age in Europe... We must conclude that the Aryan language started on its career from twenty- to twenty-five thousand years ago, and that philological students of Latin and Greek and the modern European languages must study Polynesian in order to see the type from which these sprung."^{66,67}

Brown went on to become Chancellor of the University of New Zealand, and enthusiastically championed unorthodox theories of the origin of the Polynesians, even to the point of advocating a lost continent in the Pacific (which was called "Mu" a few years later by Colonel James Churchward in his writings). Brown found Greek, Celtic, and especially Scandinavian models for Polynesian gods. He found in the demigod voyagers in Polynesian traditions—Whiro, Kupe, Turi, and Tangiia, for instance—a reminder of the "half mythical" Scandinavian Vikings who sailed to Iceland and Greenland and Finland."

Brown had traveled widely throughout the Pacific, something most anthropologists and historians had not done, and was awed by the many megalithic remains he had seen. He believed that he could trace the footsteps of the Aryans into and through the Pacific from their megaliths. Brown claimed that the megalithic remains at Co-worker and Atiamuri in New Zealand were evidence of Aryan occupation.

Brown's magnum opus, *The Riddle of the Pacific*,⁶⁹ startled many people. This final book (published in 1924), claimed that there was once a continent in the Pacific that was now mostly submerged. This continent, of which most Pacific islands were the last remnants, had been founded by Aryans from the Americas.

Here was the Chancellor of the University of New Zealand advocating a sunken



A comparison of three similar scripts: Valley writing, Rongo Rongo script, and Linear A script from Minoan Crete.



civilization in the Pacific! But not without reason. Brown may have
st become convinced of a lost Pacific continent when he was in-
duced to the ancient texts at Dunhuang. One of the ancient pa-
rs allegedly contained a fragment of a map which showed a sunken
continent (see my book, *Lost Cities of China, Central Asia & India*³⁹).
Brown had also been to Easter Island where local tradition has it
that the natives are from a sunken land called *Hiva*. He was con-
vinced that an advanced culture once existed throughout the Pa-
cific, and that sudden cataclysms had submerged most of the land
causing a collapse of the civilization.

Despite the fact that geologists of his time discounted the idea of
any rapid geological change in the Pacific, it is a fact that the flat-
topped guyots throughout the Pacific must have been formed above
the water. These wind-blown mesas, similar to those in the Ameri-
can southwest, need thousands of years of blowing sand to flatten
their tops. In addition, large atoll archipelagos such as the Tuamotus,
Maribati and the Ha'apai group of Tonga would become mini-conti-
nents if the ocean levels were dropped only a hundred feet. Today,
geologists remain divided as to whether geographical changes hap-
pen only slowly over time, or perhaps occur suddenly due to cata-
strophic events. Most geologists now accept both theories, and ad-
mit that occasional catastrophes do take place; how often is the
real question.

Indus In the Pacific

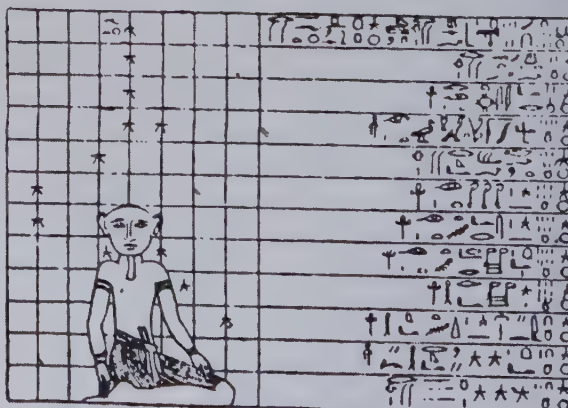
The notion of a lost continent in the Pacific was not taken seri-
ously by most historians, but the notion of an Indo-Aryan origin for
Polynesians certainly was. One historian who embraced the idea

was Stephenson Percy Smith, who founded The Polynesian Society in 1891. Smith used notes he had gotten from a Rarotongan high priest named Te Ariki-tara-are to trace the Polynesians back to India, though he admitted that the Indian side of it was weak due to lack of records in India. He created the following table for the Arya migrations to the Pacific:

450 B.C.	India
65 B.C.	Java
450 A.D.	Fiji-Samoa
650 A.D.	Hawaii
675 A.D.	Marquesas
850 A.D.	Maku visits New Zealand
1150 A.D.	Toi (Kupe) visits New Zealand
1175 A.D.	Moriori move to Chatham Islands from mainland
1250-	
1325 A.D.	Voyages to New Zealand of Maori forerunners.
1350 A.D.	New Zealand settled by "The Fleet" of ten canoes

Today, evidence shows that it is almost certain that New Zealand was populated long before 850 A.D. Smith was unaware of the Lapita Pottery discoveries, which came decades later and proved that early settlers reached western Polynesia by at least 1200 B.C. Therefore his estimate of 450 A.D. for the settlement of Fiji and Samoa was overly conservative, as is his entire timetable.

In the 1840s in the North Island of New Zealand, Reverend William Colenso was given a metal bell by local Maoris who had been using it as a cooking pot. Maoris were not known to work metal, and they claimed to have found it at the base of a tree. An inscription in archaic Tamil-Dravidian, from which the Tamil language of southern India is derived (it precedes Sanskrit) is on the bell. It reads: "Bell of the ship Muhamed Buks." The name "Muhamed" is an ancient name, used in India and the Middle East. The bell is now kept at the Wellington Museum.⁷³ Because of this ancient bell, many early anthropologists believed that ancient Hindus commonly voyaged to New Zealand and throughout the Pacific.



Ramesside Star Clock

An Egyptian star chart used for navigation.

At one point in prehistory, starting around 1500 B.C., the Hindu-Nagas of India and Southeast Asia apparently spread into the Indonesian archipelago creating a sophisticated island nation based on Hinduism and elaborate ritual. Voyages began in southern India and crossed to Sumatra and the Malaysian peninsula. These voyagers settled many of the Indonesian Islands including Java, Bali and Timor, as far as the edge of New Guinea, an island already inhabited by Neopopes. The ancient Hindu maritime empire extended from Pakistan to Thailand, Cambodia, Borneo and beyond. The Hindu island of Bali is all that remains of this great empire now, but formerly it may have ruled many islands in the Pacific.

Elsdon Best in his book *The Maori*, published in 1924, said

that according to Maori traditions, their ancestors came from a western land called Uru and then migrated to Irihia which, he said later, was very like Vrihia, the Sanskrit name for India. Another famous anthropologist was New Zealander Peter Buck, half Maori, whose Maori name was Te Rangi Hiroa. He also accepted the Indian origin of his ancestors and wrote in his book *Vikings of the Pacific*⁷⁷ in 1938: "...in remote ages the ancestors of the Polynesian people probably did live in some part of India."

According to Buck, they then worked eastward through the river courses of Southeast Asia into Malaysia and Indonesia where pressure from the Mongoloid people "turned their gaze to the eastern horizon and [they] embarked upon one of the greatest of all adventures [voyaging into the vast Pacific]." Buck claimed that these ancestors went to the north of New Guinea and into the islands of Micronesia and Polynesia.

Hawai'iiki is often said to be the original home of the Polynesians, and usually said to be in the west. However, the modern scholar Margaret Orbell (echoing the views of other anthropologists) points out that Hawai'iiki is considered a place from which Maui, the ancestor of man, came and the place to which the spirits of the de-

An Egyptian navigation stick.



ceased return. Therefore, Hawai'iiki was regarded as the source of man, of all men, and of food, plants, customs and even knowledge. When Polynesians claim that they came from Hawai'iiki, it could be located to suit the occasion: in the east, the direction of the rising sun, for the beginning of life; to the west, as the setting of the sun for death and the departure of spirits. They may not be speaking of an historical fatherland but of a supernatural place of much importance in the Polynesian religion.⁶⁶

Egyptians in the Pacific

The late Professor Barry Fell, a former Harvard Professor and native New Zealander, popularized the theory that the Pacific was settled in the second millennium B.C. by the Egyptians. He is well known for advocating Egyptian, Libyan, Celtic and Phoenician ancestry for American Indians, and applies his epigraphic (the study of ancient writing) research to Polynesians. Says Fell in his popular book *America B.C.*⁷⁶ after linking Libyan language to the Zuni Indians, "These phonetic rules are of the same kind as another series demonstrated in 1973, linking the Libyan language with that of Polynesia. The Polynesian people, like the Libyans themselves, are descended from the Anatolian Sea Peoples who invaded the Mediterranean around 1400 B.C. and, after attacking Egypt and suffering a series of defeats as the Egyptians record, eventually settled Libya. Later the Libyan seamen were employed by the Pharaohs in the Egyptian fleet, and still later the Libyan chiefs seized control of Egypt to establish the Libyan dynasties. Thereafter Libyan influence spread far and wide, especially in the Indo-Pacific region, where the Egyptians mined gold, as in Sumatra. During the Ptolemaic period (after Alexander the Great conquered Egypt) Libyan seamen in the service of the Greek Pharaohs explored widely, some of them settling parts of the Pacific."

According to Fell, "The foregoing inferences, based largely on linguistic studies, have forced us to discard the theory that traced the Polynesian settlements to supposed immigrants of uncertain origin in



A Marquesan chief drawn in 1784 by Capt. Cook's artist Horatio. Tattooing on the face suggests a script, not unlike shorthand.

st Asia, for the early Polynesian inscriptions are essentially Libyan both as to the alphabet and the language. Linguists such as professor Linus Brunner in Europe and Reuel Lochore in New Zealand have found this new interpretation to be consistent with their own researches into the sources of the languages of Malaysia and Polynesia (see Brunner and Schafer's, *Malayo-Polynesian Vocabulary*, Auckland, 1976). It also explains the occurrence of Greek words in the Polynesian tongues. As professor Brunner has pointed out, the Greek colonies in Libya used a dialect of Greek in which certain consonants replace those of Attic Greek, and it is in the Libyan form that the Greek words of Polynesia occur. The Anatolian elements in Polynesian have been the special study of Lochore, and these too are now seen to be consistent with a Libyan origin of the Polynesians, for we know from the ancient Egyptian records that Libya was settled by the Anatolian Sea Peoples."⁷⁶

What Fell is saying is that he believes that the Polynesians were descended from Libyans in the service of Egypt, working as sailors in the Egyptian gold mines in Sumatra, Australia and elsewhere. He also believes that many Melanesians are the descendants of Negro slaves used as workers in the gold mines. Fell even goes on to claim the dialect used by the Zuni Indians of the American southwest is "Mauri script" and maintains that the Maoris may be related to the Zuni Indians and their "Mauri" language.

Phoenician and Libyan rock inscriptions have been discovered in Sumatra. A letter in the January 21, 1875 issue of the magazine *Nature* spoke of Phoenician script in Sumatra. Writes the author, J. H. Harrison: "In a short communication to the Anthropological Institute in December last (*Nature*, Vol. XI, p. 199), Phoenician characters were stated by me to be still in use in South Sumatra. As many of your readers may be glad to have more information of the subject, I write to say that the district above alluded to includes the Rejang, Lemba, and Passamah, between the second and fifth parallels of south latitude. Several manuscripts, on bamboo, from this region are preserved in the library of the India Office; and a Rejang alphabet is given by Marsden in his *History of Sumatra*, third edition. Some of his characters, however, appear to have been incorrectly copied. About half the Rejang letters are admitted by all the Oriental scholars to whom I have shown them to be Phoenician of a common type; others being similar to forms found in Spain and other Phoenician colonies. Most of the letters are *reversed*, a peculiarity which is explained by the fact that the Rejang writing, ac-

Fijian standing stone.



cording to Marsden, is read from left to right, contrary to the practice of the Malays generally. The matter is of great interest, and, it to be hoped, will be investigated by Phoenician scholars."⁸³

Circa 1000 B.C., King Solomon's Phoenician ships made a three year trip across the Indian Ocean to a land of gold called Ophir. The theory is this: by 4000 B.C. and probably much earlier, the Egyptians were sailing across the Indian Ocean to Sumatra, Australia and Guinea. They mined gold and traded with Indonesians, explored Australia and set up island naval bases as best they could. They continued across the Pacific in a joint Hindu-Egyptian effort to colonize and commercialize the Pacific, and ultimately to interact with the advanced cultures on the Pacific coasts of North and South America. Peru, in particular, may have been their goal.

In his book *Ancient Egyptian Survivals in the Pacific*,⁸⁶ anthropologist R.A. Jairazbhoy claims that Egyptians ventured into the Pacific by first crossing the Atlantic and, in a second wave of exploration, into the Pacific. This is the same way that the Spanish first entered the Pacific.

Jairazbhoy claims that Easter Island shows a great deal of Egyptian influence and he traces the Egyptian word for the sun, *Ra*, to many Pacific islands. In the Marshall Islands *Ra lik* meant sunrise and *Ra tok* meant sunset. In the Cook Islands *Ra Ra* meant sunrise and in Tahiti *Raa Raa* meant sun and *Raa* meant chief. On Easter Island *Raa* meant clan and *Ra-hiti* meant sunrise. In New Zealand *ura* meant red sun, *Tama nui te ra* meant great son of sun and *Mi te ra* meant bird from the sun. In the Chatham Islands *Waka Ra* was the canoe of the sun. In Peru *Raymi Aymoray* was the name of the annual sun festival.⁸⁶

Though many historians are reluctant to accept the theory of Egyptians in the Pacific, the evidence is overwhelming, particularly when one realizes how easy it is to sail across oceans in even the crudest boats if one has courage and knowledge of basic star navigation. Many ancient civilizations, including Egypt, had large and sophisticated navies.

Some of the documented finds linking Egypt and Australia are as follows:

On the Atherton Tablelands of Queensland in 1910, Mr. A Henderson dug up a Ptolemy IV coin from the Ptolemaic period of Egyptian history, 221-204 B.C..

At Ipswich, Queensland in 1965 workmen dug up a



Drawing of typical Phoenician galley of 1200 B.C.

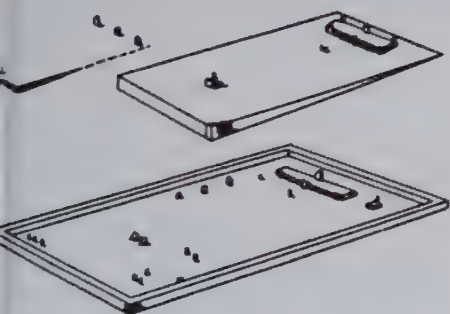
che of hand-forged Egyptian bronze, copper and iron tools, pottery and coins dating back more than 2,000 years.

At Rockhampton in 1966 an Egyptian calendar stone, gold scarabs, and gold coins were found. Also in Queensland, near Herberton, can be found rock paintings that apparently depict a two-stem papyrus, the swamp plant of ancient Egypt. A three-stem papyrus rock painting can be found near Mareeba.

At the Gympie Museum (Queensland) can be found a three-foot-tall rock statue of a baboon holding a papyrus against his chest. It was discovered in the 1920s on a farm near Gympie, near what was said to be a terraced, pyramidal hill. The Egyptian god of science, Thoth, was typically depicted as a baboon. Baboons only live in Africa and parts of Arabia.

In a sand dune at Austinmer, New South Wales in about 1930 a woman found a handmade silver necklace and bronze armband reported to be of ancient Egyptian origin. In the vicinity of Austinmer, gardeners and beachcombers have found gold figures, pottery fragments, scarab beetles and small Egyptian figures.

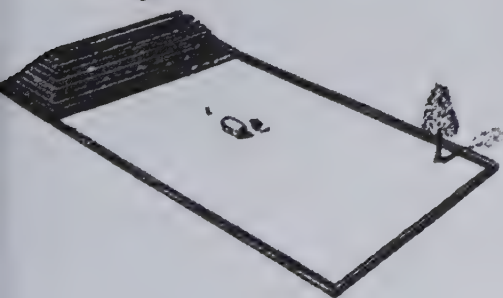
In Western Australia, around 1914, half-way between Perth and Geraldton, 100 miles inland, Mr. H. E. Thomson found Egyptian lotus flowers growing on recently burned ground. The Curator for the Perth Botanical Gardens identified them as lotus plants foreign to Australia.



In the town of Geraldton in 1963 workmen excavating 28 feet below the sea bed brought up an Egyptian bronze plate from an ancient beach level.



In the Sydney suburb of Ryde in 1969, a gardener dug up hand-forged fragments of iron pottery inscribed in the Egyptian style.



In the Sydney suburbs of Fivedock and Campsie, gold coins and ancient Egyptian jewelry have been dug up.

At Towradgi a 2,000 year-old coin was found in a sand dune.

Near Goulburn, a farmer plowed up an Egyptian silver coin.

Near Newcastle a broken bronze sword, earthenware pot-

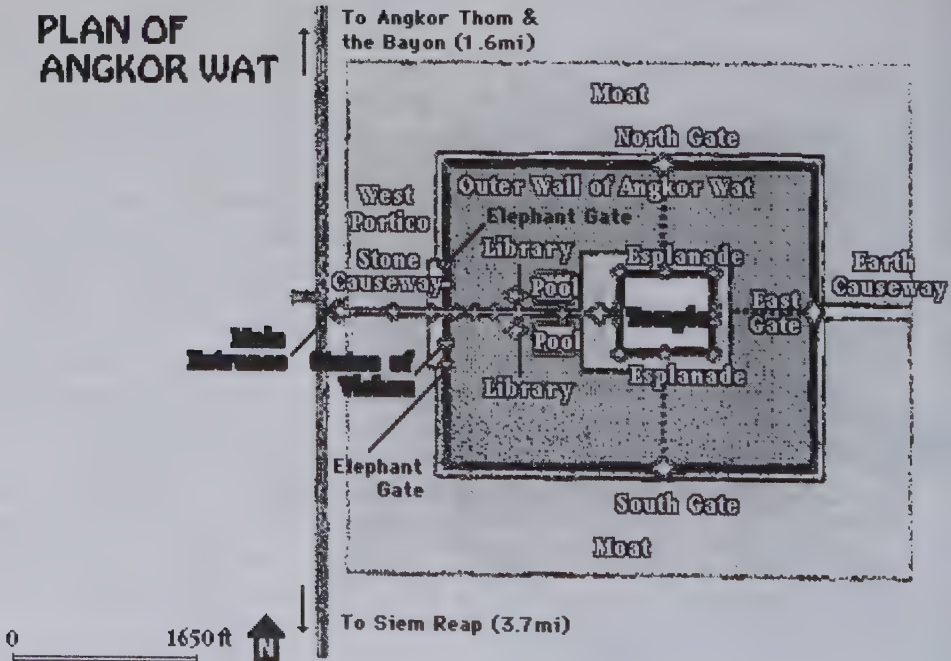
tery fragments, and old copper coins have been dug up, near remain of stone dwellings and a stone wharf.

At Campbelltown an image apparently of an Egyptian deity is cut into a cliff face.

Half-way between Sydney and Newcastle, Egyptian-like hieroglyphics are cut into a rock face. Nearby, very old aboriginal rock art shows Egyptian-like figures.

The anthropologist Elizabeth Gould Davis says in her book *The First Sex* (G.P. Putnam's Sons, 1971), "In Australia was found a pendant amulet of greenstone, carved in the shape of the Celtic cross, an exact duplicate of an amulet found in Egypt at Tel el Amarna, the site of the ancient city where Nefertiti and the Pharaoh Akhenaten held court thirty-five hundred years ago."

The French researchers Louis Pauwels and Jacques Bergier say in their book, *Eternal Man* (Souvineer Press, 1972) "In 1963 a strange and disconcerting piece of information came to us from Australia. A pile of Egyptian coins that had been buried for about 4,000 years was found in terrain sheltered by rocks. The readers who gave us this information referred to some rather obscure reviews for there was no mention of this find in any archaeological publication. However, the widely-read Soviet review *Tekhnika Molodezi* which devotes a regular



lumn to unexplained facts with comments
 them by experts took up this matter. It even
 blished photographs of the excavated coins."
 One clear link between Australia and Egypt
 that the Torres Straits Islanders, between
 ew Guinea and Northern Queensland, use the
 rious practice of mummification of the dead.
 e Macleay Museum at Sydney University has
 nummified corpse of a Darnley Islander, pre-
 red in a fashion that has been compared to
 at practiced in Egypt between 1090 and 945
 C.

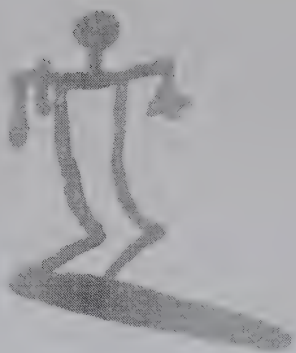
In 1875 the Shevert Expedition found simi-
 lrities between Darnley Island boats and ancient trans-Nile boats.
 e island boats were used to row corpses to sea and leave them on a
 ral reef. The Egyptian practice was to ferry corpses across or down
 e Nile for desert burial.

A number of ancient ships, many without nails, have been found
 ong the coasts of Australia. The Egyptians built their ships without
 nals and two ships 40 feet long and 9 feet wide, built without nails,
 ave been found near Perth, Western Australia. Another was found
 rtially hidden underneath a sandune at Wollongong, New South
 ales.

It was reported in Australian newspapers circa 1990 that a team of
 arine archaeologists from the Queensland Museum had discovered
 ntensive cave drawings on many of the Torres Straits Islands. Some
 the cave drawings on isolated Booby Island were of a Macassan
 au, which is a unique vessel with telltale double rudders and trian-
 lar sails used by beche de mer (sea cucumber) fishermen from the
 onesian island of Sulewesi. The archaeologists declared the Torres
 lands the "crossroads of civilizations" and were quoted as saying
 ow it's a new ballgame in an archaeological sense."²⁷

It was pointed out by Kenneth Gordon McIntyre in his book *The
 ecret Discovery of Australia* (Picador, 1977) that the name of the is-
 nd of Mir in the Torres Straits is the same as the Egyptian word for
 ramid ("mir") and even that the name for Egypt is "Misr." Another
 milarity between Egyptian culture and that of the Torres Strait Is-
 nders (as well as the inhabitants of the Solomon Islands, Fiji and
 ynesia) is the use of a wooden headrest. These carved headrests
 ere used to slightly elevate the head, while the subject slept on his
 ck.

There is a cave painting in the Prince Regent River Valley in the
 mberleys of Western Australia which includes a man with a beard
 d tall hat, looking very Middle Eastern or Egyptian in origin. Around
 m are three women with long hair that is tied at the end. These
 omen have been identified as Egyptian dancers with weights at the



end of their hair. In ancient Egyptian ceremonials, the woman's long, weighted hair was an intricate part of the show.

Similarly, the Egyptians used boomerangs just as did the Australian Aboriginals. The Egyptians frequently hunted ducks in the marshes of the Nile with boomerangs, as well as played games with them. It is an archaeological fact (though not well publicized) that a trunk full of boomerangs was discovered in 1924 when King Tutankhamen's tomb was opened by the archaeologist Howard Carter. Many of these gold- and lapis lazuli-inlaid boomerangs are on display in the Tutankhamen exhibit at the Egyptian museum in Cairo, and next to them is an Australian boomerang for comparison.



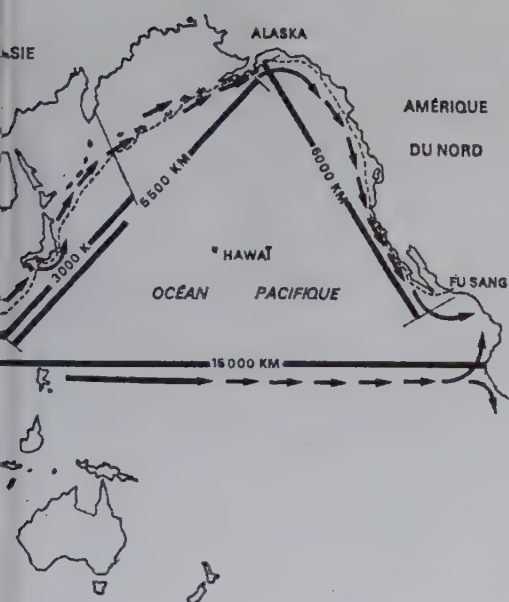
Boomerangs were also used in Texas, Arizona, Northern Mexico and California. It is an interesting thought that the Australian Aboriginals, as well as tribes in the American southwest, learned the use of the simple but ingenious boomerang from the Egyptians!

Numerous books have been written that have touched on the subject of Egyptians in Australia. One such book was *When Strange Gods Call* by A.M. Duncan-Kemp (Brisbane, 1968) which was the autobiography of the wife of a rancher in far northwestern Queensland. She talks about, and has photos of, strange ruins in the Northern Territory which are reminiscent of Egyptian construction. She also writes about similarities between certain Aboriginal customs and signs and that of the Masons and Egyptians.

Other areas of the Pacific also contain evidence of an Egyptian-influenced past. One new discovery is that of a pyramid and "stone sphinx" on the remote island of New Hanover, just north of New Ireland. The site is known to a nearby logging company, but not to the outside world in general. This giant pyramid has only been seen by helicopter and by a few natives of the island. It may have been the main island trading port for the Egyptian and Hindu presence of the early Pacific.

When some of the more than 400 gravel hills on New Caledonia were excavated in the 1960s, they contained cement columns of lime and shell matter that were carbon dated by Yale and the New Caledonia Museum as having been made between 5120 B.C. and 10950 B.C. These intriguing cement columns can be found in the southern part of New Caledonia and on the Isle of Pines.

A major colony in the timber and metal rich Solomon Islands would make an excellent sea base for exploration and trade across the Pacific. Here we find a connection with the Aroi Sun Cult and pyramids.



building religion of the Polynesians. Their sacred island and cult center was Raiatea in Tahiti, where they built massive platforms and step pyramids by the sea, and erected gigantic statues.

Many Easter Island statues have an Egyptian ankh at the base of their spine. Each of the statues re-erected at Anakena Beach by Thor Heyerdahl has a large ankh carved on its back, at the base of the spine. This motif would also seem to symbolize the kundalini power of the spinal column.

The similarity between Egyptian tattooing and Maori tattooing was reported in the *Journal of the Polynesian Society* in 1904 (issue 13, page 104). The journal published sketches of three women of Upper Egypt

and a fourth of a Maori woman from New Zealand, all with facial tattoos. The sketches were submitted to the journal by a General G. A. H. H. H., who also added that the ornamental designs on some of the earlier Egyptian mummies are identical to some of the older Maori patterns. Said the article, "...it will probably throw light on the question of the intercourse between the ancient Polynesians and the Egyptians in ages long past, which, from other things seems probably—well, we think, that there is an ethnic connection between the two peoples, but there has been intercourse and mutual interchange of customs and ideas, probably when the Polynesians occupied India."

Early Chinese and Other Voyages

There is also evidence of early Chinese, Arab, Greek and even Mayan and Incan voyages into the Pacific. In his book *Millennia of Discoveries*,⁴¹ historian Alexander Adams maintains that the Greeks made voyages into Indonesia and the Pacific. Says Adams, "In the fourth century B.C., energetic King Philip II reorganized Macedonia and established it as a capable military power that would dominate the Greek cities of the future. His son, Alexander the Great, by destroying the Persians broke up Greek resistance for many years. The brief but illustrious career of Alexander put his name in history books forever. In seven short years he demolished the giant Persian empire and

Macedonian and Greek soldiers marched to the borders of India.

"After his death in 323 B.C., the Hellenistic Age began. Rapid Hellenization of the Near East allowed Greeks to settle there in big numbers and exploit trade with East Africa, India, and the faraway China.

"The Macedonian fleet explored the Indus River and the southern coasts of modern Iran, Pakistan, Oman, and the gulf states. Understanding the principle of the monsoon—tropical winds in the Arabian Sea—allowed Greeks to sail directly from the Red Sea across the Arabian Sea to India. The need to follow the coasts of Arabia disappeared.

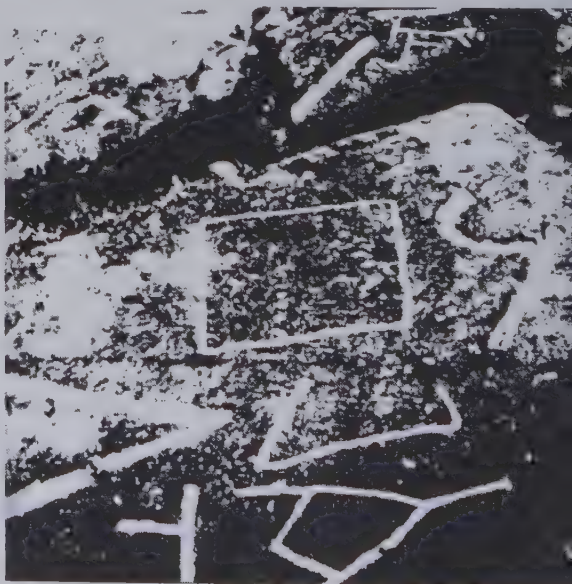
"The Macedonian dynasty of Ptolemies ruled Egypt from 323 to 30 B.C. Relying on the knowledge of the ancient Egyptians, the Ptolemies monopolized the Red Sea trade and became primary suppliers of pearls, gold, ivory, slaves, and papyrus to the Greek markets.

"Modern Hawaiian and Polynesian contain some Greek words, suggesting that certain Greeks sailed way past India to the Pacific. Greek coins have been found in Java and in Southeast Asia."⁴¹

In his book *Lost City of Stone*,² historian Bill Ballinger theorizes that a fleet of Greek ships ventured out into the Pacific after the death of Alexander the Great and ended up founding a dynasty on the remote Micronesian island of Pohnpei. They built the gigantic fortress of Nan Madol on the southeast corner of Pohnpei, and explored much of the Pacific with their large Greek ships, using Nan Madol as a base.

Chinese voyages into the Pacific have also been the subject of a number of books. Says Alexander Adams in *Millennia of Discoveries*: "The Chinese have many legends of the long journeys across the Pacific. The Chinese refer to certain Tien-mu Mountains about seven thousand *li* to the east. A *li* equals three miles, which makes the mountains about twenty-one thousand miles away.

"Considering a little exaggeration, it points to mountains located half a world away, nevertheless. In the third century A.D. a Chinese wrote: 'East of the Eastern ocean lie the shores of *Fusang*. If, after landing there, one travels East for 1,000 *li* he will come to another ocean, blue in color, huge and without limit.'⁴¹ (This other "ocean" is apparently the Gulf of Mexico and the Caribbean, a large body of water that is deep blue in color.) Chinese ex-



Rock script at Dakuniba in Fiji.



peditions arrived in California, journeyed across the deserts to the Gulf of Mexico, and even visited the Grand Canyon.⁴²

Adams says, "The hollow mulberry tree is called fu-sang in China, and Chinese called the land across the ocean Fu-Sang. The Chinese visited Fu-Sang many times and described its laws, people, and customs. All these descriptions point to Mexico."⁴¹

Adams also discusses the spread of various ancient board games such as Parcheesi: "It is interesting to trace the travels of the board game known as Parcheesi in the Near East. This board game was spread from India to Crete, and Polynesians had a similar game. In Mexico this game was known by the name Pattoli."

According to archaeologist Henriette Mertz in her book *Pale Ink*,⁴²

Chinese made several recorded voyages across the Pacific. Well-known Chinese books such as the 2250 B.C. book known as *Classic Mountains and Seas* and the book *Fu Sang* written by a Buddhist missionary about 400 A.D. tell the tales of early Chinese explorations. Many Chinese expeditions were sent into the Pacific, however some, such as an expedition recorded in 219 B.C., never returned to China. Some Chinese sailors and expeditions may have settled on islands in Micronesia. Micronesian islands close to China like Palau, Yap and the Marianas may have even had direct trade with China once.

Some Chinese ships had five decks for passengers plus cargo space; one of the first-class cabins were equipped with bathrooms and running water. Says Alexander Adams, "When Spaniards reached the Pacific coast of Mexico and California, they reportedly talked of seeing wrecks of Chinese junks there. Indian tribes in the Pacific Northwest talk about visitors in the great ships from the west. Their basins are typically Asian. In the eighteenth century A.D., during his voyages along the coast of the Northwest, Captain Cook described the boats of the natives. These boats had sails that folded in the same manner as did the sails of the Chinese junks."

Legends of Viracocha & Quetzalcoatl in the Pacific

Another curious connection between the Far East and the Americas is the presence of an avatar figure on both continents, which apparently made the voyage from Asia to South America across the Pacific, stopping at Polynesian islands along the way.

An interesting tale which relates ancient American, Far Eastern and Polynesian cultures is the story of Wakea which is told in Taylor Hansen's fascinating book, *He Walked the Americas*.⁷⁴ L. Taylor Hansen was the daughter of the coauthor of theory of continental drift (the Taylor-Wegener theory), and she collected tales of a bearded white man variously called Viracocha or Quetzalcoatl who walked all over North and South America preaching and healing people.

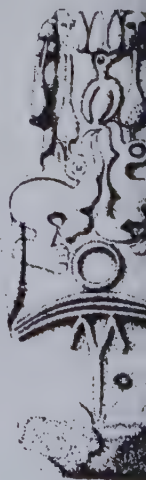
The South Americans have legends of Viracocha, a foreign "god" who came across the Pacific to teach the people about love and brotherhood. Says Adams in *Millennia of Discoveries*, "He was associated with the color white and was the sun god. The same deity revered by Buddhists and is called Vairochana."⁴¹

Hansen wrote a letter to Dr. Peter Buck, then the director of the Bishop Museum in Hawaii, and asked him: "Do you know of a prophet or teacher who came among the Polynesian Islands, teaching theology and agriculture? He dressed in a long white toga-like garment. His eyes were grey-green, his long light brown hair had reddish highlights, and he was bearded. If you recognize this figure, please tell me his name, his century, and the manner of his coming. From which direction did he arrive, and whence take his departure? That is, if your legends can answer these questions."

Dr. Buck's reply was, "I recognize this figure from our legends. His name is Wakea. The other questions I cannot answer, much as they intrigue me. However, I am to go to an outlying island of the Tahitians where two old women can still chant the ancestor-lore. From them, and another in a different island, I hope to learn the answers. Therefore, in two or three months you will hear from me again."

In three months, as promised, came the second letter: "Wakea the Healer, lived in the first century of the Christian Era, or generally speaking, in the time of Jesus. It seems that he came in the early dawning of our history to these tribes who were fighting in this outlying island. The white god of Polynesia was evidently a human being coming in three Roman-type ships from the direction of the Red Sea and could definitely be assigned to the Century of Christ, plus or minus some fifty years. I am enclosing a copy of the story as it was told to me."

Hansen goes on to tell the story as sent to her by Dr. Buck, half-Polynesian himself: "To an island where men were fighting for the possession of the good land came three ships with giant sails like enormous birds with wings up-lifted, glowing goldenly in the dawn-light. Suddenly frozen to immobility were the warriors as the ships moved around a jutting headland.



Forgotten was the heat of the battle. Friend and foe stood facing ward, weapons clutched in paralyzed fingers, staring in wide-eyed wonder.

The ships' oarsmen, whose paddles looked like a hundred centile legs touching the water, rested now from their task of moving giant monsters forward.

Then the islanders saw something white moving toward them. Apparently it had come from the Great Birds, and it glided easily over the water with rhythmical ease of a man walking.

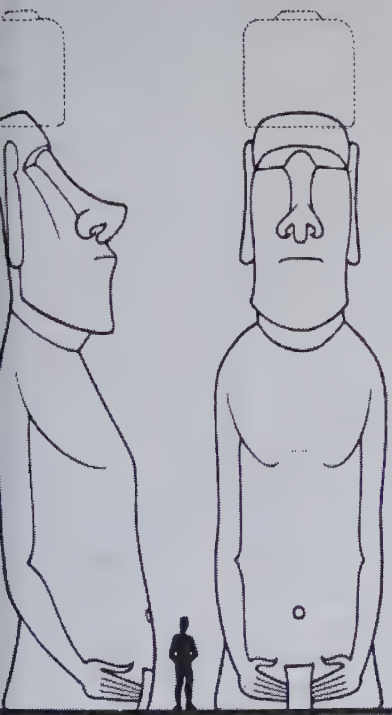
As the spot of white came closer, they saw in amazement that it was a Fair God, man-like in form, but unlike their people. Soon they could see Him clearly, the gold of the dawn-light shining behind and around Him, making a halo of His long-curling hair and beard. They saw the foam-like swish of his garments. As he came down on the wet sand, the warriors stared in fright at His garments; they were dry. Now they knew that a god stood among them, for only the but gods can walk on water!

From His garments, so foam-white, they looked to his pale face and then into His eyes. They were strange eyes, grey-green as the depths of the water, and like it, ever changing. Now those eyes flashed with anger as he stared about him and looked upon the injured.

A god had come from the sea to walk among them and his first look was that of anger! The warriors fell down as one man and began an old chant anciently employed to a god for forgiveness. When they dared again to raise up their own eyes, they saw him going among the injured and dying who arose from their pain to find themselves well of body as soon as His hand or His garments had touched them.

"Thus on this never to be forgotten day came the beloved Wakea to live for awhile among the people."⁷⁴

Hansen relates in the continuance of Buck's story that Wakea signaled the ships, and other men came ashore who, like Wakea, were bearded. The strangers returned to their ships after some days, but Wakea remained with the Polynesians. They took him to each island, where he preached of the One God who ruled the Heavens. To Him, war was not of His making, for His law was *Love One Another*. For



Wakea, the people gave up war and the sacrifice of children which kept down their populations so they would not overeat their islands.

Then one day, after Wakea had visited all of the islands, he asked about the lands to the east. "The people were not entirely unacquainted with the continent lying eastward. Did they not have the yam to eat, and call it by its ancient South American name? Yet they were loathe to lose the healer, this strange god who answered to the name they had given him: Wakea, the Fair God Of The Ocean."⁷⁴ And so, according to L. Taylor Hansen and Peter S. Buck, the ancient teacher, Wakea, journeyed to South America in the Polynesian "Boats of the Migrations" where he became Viracocha.

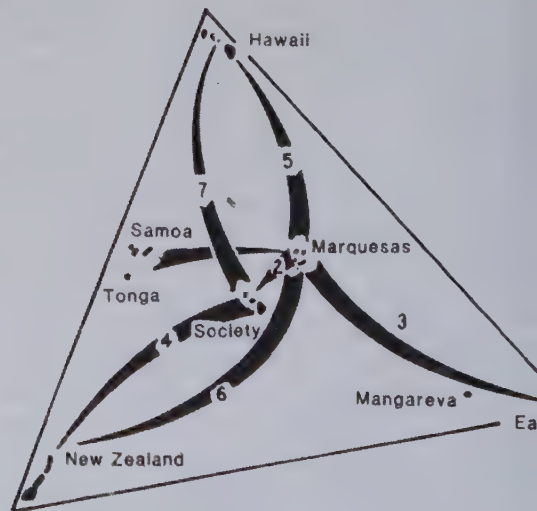
The Maoris of New Zealand have commemorated the event of Wakea with an etched glass window at the *Te Hahi o te Whakaono*. The Church of Faith, in Rotorua. At the church, sandblasted on plate glass, is a figure of Wakea walking on Lake Rotorua. He is wearing a Maori Korowai cloak, the type worn by a chief, adorned with kiwi feathers. This was the first Christian church in Rotorua, capital of the Maoris. It seemed only fitting that Wakea be etched in the glass, creating the illusion of a man walking on the lake just outside the window. Perhaps he had done just that on the same lake nearly two thousand years before.

Investigation of Egyptian explorations, early Hindu and Chinese voyages, Mayan expeditions and the mystery of the Polynesians ongoing. As archaeological discovery and dating techniques become more and more sophisticated, the theories of early Pan-Pacific travel may be further vindicated. Meanwhile, Pacific Archaeology continues to struggle against the early archaeological prejudices that influence it, such as the erroneous dating of many of the megaliths.

The Erroneous Dating of Marquesan Megaliths

Who were the great megalith builders of the Pacific? Evidence now shows that that the Pacific was settled at a very early age, many thousands of years ago. Many of the stone monuments in the Pacific are now known to be much older than originally presumed by archaeologists.

Erroneous assumptions at the start of many modern excavations may have affected the overall dates assigned to the ruins. Recent dates from car-



The Polynesian Triangle.

Islander: a Polynesian living in Melanesia.



bon dating may be because samples of older material such as bone or turtle shell are harder to find. One example of this is the erroneous dating of the Marquesan megalithic platforms by the American archaeologist Robert Suggs in the 1950s.

The Marquesas Islands are full of gigantic platforms, called *ahus*, like those on Easter Island. Throughout the islands, mysterious ruins covered in jungle can be found, testifying to a great and vanished civilization. In Herman Melville's book, *Typee*,⁴⁷ a book about his own personal experiences as a castaway in the Marquesas Islands in 1842, we find an interesting description of the megalithic pyramids or platforms in the Marquesas: "One day in returning from this spring by a circuitous path, I came upon a scene which reminded me of Stonehenge and the architectural labors of the Druid.

"At the base of one of the mountains, and surrounded on all sides by dense groves, a series of vast terraces of stone rises, step by step, for a considerable distance up the hillside. These terraces cannot be less than one hundred yards in length and twenty in width. Their magnitude, however, is less striking than the immense size of the blocks composing them. Some of the stones, of an oblong shape, are from ten to fifteen feet in length, and four or six feet thick. Their sides are quite smooth, but though square, and of pretty regular formation, they bear no mark of the chisel. They are laid together without cement, and here and there show gaps between. The topmost terrace and the lower one are somewhat peculiar in their construction. They have both a quadrangular depression in the center, leaving the rest of the terrace elevated several feet above it. In the intervals of the stones immense trees have taken root, and their broad boughs stretching far over, and interlacing together, support a canopy almost impenetrable to the sun. Overgrowing the greater part of them, and climbing from one to another, is a wilderness of vines, in whose sinewy embrace many of the stones lie half hidden, while in some places a thick growth of bushes entirely covers them. There is a wild pathway which obliquely crosses two of these terraces; and so profound is the shade, so dense the vegetation, that a stranger

to the place might pass along it without being aware of their existence.

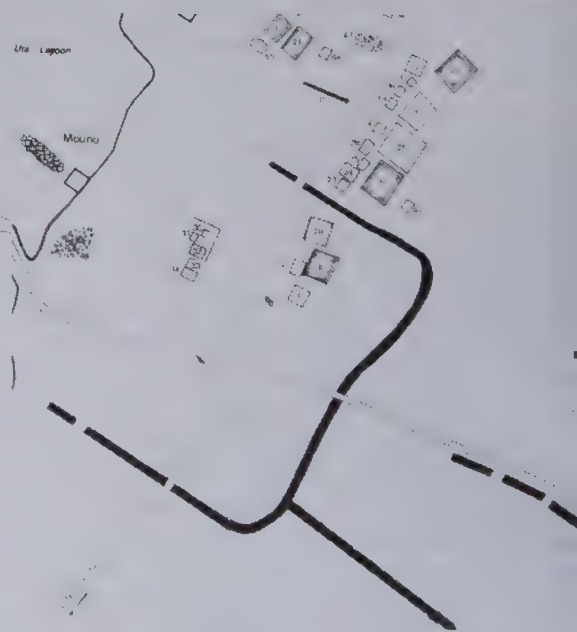
"These structures bear every indication of a very high antiquity and Kory-Kory, who was my authority in all matters of scientific search, gave me to understand that they were coeval with the creation of the world; that the great gods themselves were the builders and that they would endure until time shall be no more. Kory-Kory's explanation, and his attributing the work to a divine origin, at once convinced me that neither he nor his countrymen knew anything about them."⁴⁷

Melville then goes on to offer his opinion that these and other megalithic remains on the island are the work of an ancient and extinct race, and are not the work of the Marquesas Islanders that we know today. He even hints at the submergence of lost lands in far antiquity. Several archaeological expeditions to the Marquesas were done in the 1950s by the American archaeologist Robert Suggs, who related his discoveries in his 1962 book *The Hidden Worlds of Polynesia*.¹⁶

Suggs excavated a platform on Nuku Hiva in 1956, at Hikouku's end of the Hatiheu Valley. It had two large stone statues, and a massive platform called a *tohua*, or ceremonial plaza. They were constructed of coarse, dull red volcanic tuff. The site had long been concealed from Western visitors. Suggs and his crew found such artifacts as a Civil War musket, a French Brandy bottle, and a glass bowl manufactured in Philadelphia in the late 1700s inside the massive boulder pile.

All of these things indicated to Suggs that the platforms had been constructed since the arrival of Europeans to the Marquesas. This was termed the "classical period" by Suggs.

Suggs was convinced that these platforms had just been constructed, and because of the American Civil War musket, that they were still in the process of being constructed in the mid 1800s! Melville's book containing an account of the ruins was actually published in 1846, almost two decades before the American Civil War!



A map of Mu'a in Tonga. This is also a canal city.

Despite the fact that an amateur" such as Melville clearly discerned that the massive platforms were newly built, but of such antiquity that the people had no oral history of them, the professional archeologist Suggs completely missed their significance. It would seem that Suggs was caught in his preconceived notions of Pacific settlement. He fell into the trap of other archaeologists in that, after finding some "datable objects" he assigned that date

The massive platform at Taipivai, Marquesas.



all surrounding objects. He dated the megaliths by objects that had been placed inside hundreds if not thousands of years after the surrounding structures had been built. Strangely, it did not occur to Suggs that the objects, clearly of recent European or American manufacture, had been placed in the platforms during recent burials or ceremonies. It is an amusing thought to think that one of the artifacts possibly have belonged to Melville!

Suggs at least admits that the actual construction of the blocks is a mystery. Says he, "It would naturally have been impossible for us to have completely excavated and dismantled so huge a terrace, which supported the remains of about twenty buildings, all of them constructed of massive stones."¹⁶



made constructions recently discovered in the water off the island of Yonaguni, near Okinawa. Photo from the *Super* magazine, Tokyo.

Orthodox archaeologists have often stuck to the 1860 (approximate) date of the Marquesan platforms, yet modern archaeologists are now mostly aware that the platforms are much older than suggested by Suggs, even thousands of years old.

Suggs does have some interesting things to say about the Marquesas, however. He was particularly interested in dating Marquesan civilization, and was able to utilize carbon dating methods for the first time in Marquesan archaeology. Suggs believed that the Marquesas were

occupied as early as 120 B.C., while the conventional date is usually around 300 A.D. Suggs also believed that the Marquesas were settled from a well-equipped expedition from Tonga or Samoa.

The typical goggle-headed Marquesan statue has often been compared with Chinese Bronze-age statues. Suggs felt the statues were far more recent, and rejected any connection. He was also opposed to Thor Heyerdahl's theories of diffusion from South America, saying that no Peruvian pottery or tools have ever been found in Polynesia. But many of the goggle-headed Marquesan statues are also found in Peru and Bolivia, particularly at the ancient Tiahuanaco site and Chavin, both civilizations over 5,000 years old!

The Lost World of Micronesia

Micronesia stretches for thousands of miles above the countess waves of the Pacific. On these beautiful islands are some of the most amazing architectural wonders of the world. Were they the work of shipwrecked castaways or part of a massive colonization effort by a mighty sea power?

Micronesia contains many mysteries which are linked to those of other cultures: the money beads and terraced fields of Palau; the stone money and unusual script of Yap; the giant Latte pillars and quarries of the Marianas; the strange tunnels and submerged villages of Chuuk; the magnificent city of Nan Madol and underwater mysteries of Pohnpei; the dry canal city of Insaru on Kosrae—all these mysteries and more are yet to be solved by archaeologists.

The ancient Pacific must have seen large fleets cross it and the fleets needed ports which to stop at. Chinese, Japanese, and Filipino ships arrived from the northeast, Indonesian and Cambodian ships arrived from the southeast, and Polynesian ships arrived from the south.

There is great evidence that Polynesians from Samoa, Tonga and Fiji once occupied Pohnpei and Kosrae. Did they build the ruins of Nan Madol and Kosrae? We know that the Polynesians occupied Kapingamarangi and built an artificial island on it. Also, the northern Fijian island of Rotuma has giant basalt slabs that tradition says were levitated.

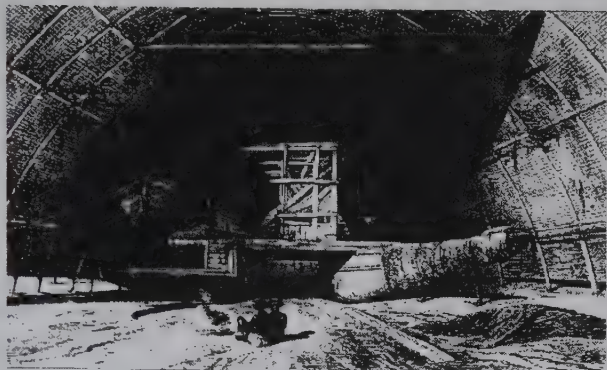
In 1995 Japanese divers discovered stone carved pyramids and terraces on the



A pyramid in Tahiti.

southern Japanese islands
Okinawa. In waters off
the islands of Aguni,
Ishirama and Yonaguni, all
small islands around
Okinawa, apparent mega-
lithic ruins have been
found. Japanese television
and magazines have fea-
tured photos of these un-
usual stone pyramids and
right-angled walls. These
structures, apparently

Tongan double canoe in its shed.



man-made, go down to depths of 80 feet or more. This sensational discovery may revolutionize the archaeology of the Pacific.

If sunken ruins can be found in the waters around Okinawa, then it is possible that the coral reef beneath Nan Madol is the coral encrusted remains of an ancient city. In this view, Nan Madol is two different cities, one over 10,000 years old that is encrusted with coral. The second city is the new city, built by the two magicians who levitated the stones. According to Masao Hadley, they built Nan Madol because they realized that Kahnimweiso was an earlier city, now submerged. What of the tales of levitation and magic used to move the stones of Nan Madol? Archaeologists have so far failed to raft a 20-ton salt column in efforts to duplicate this theorized mode of transportation. Did Polynesians descend from Egyptian, Hindu or Indonesian priests who could levitate the stones by means of harmonic sound? The massive size of many megalithic blocks, like those at Nan Madol and Insaru, has led to books theorizing that "space gods" were the builders of these edifices.

Legends on Pohnpei (as well as Rotuma and Samoa) tell of airships flying canoes with gods or high priests in them. Could they have been the vimanas or flying ships mentioned in ancient Indian and Chinese texts? Archaeologists have proven that ancient civilizations (like the Egyptians, Babylonians, Hindus and Chinese) were much more advanced than was generally assumed.



Ship building was a major industry in all major civilizations. Ships were used to transport much of the merchandise that the ancient world created and rivers were the highways of most countries. Island archipelagos like Indonesia were perfect areas for a highly sophisticated maritime culture to develop over time. But how much time?

Archaeologists tell us that humans oc-

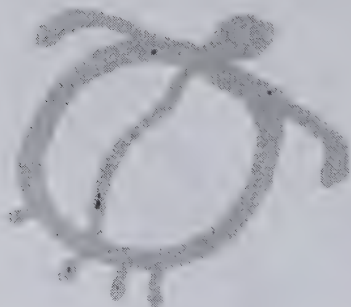
cupied New Ireland over 30,000 years ago. Indonesia was occupied, presumably, about this same time. How long does it take to develop a sophisticated culture with the skills to navigate the open ocean? Did the settlers on New Ireland 30,000 years ago arrive via boat or via landbridge? Geologists have not been able to answer that question yet.

Landbridges must have been used by the large, flightless birds that once existed on many Pacific Islands. Says Andrew Mitchell in his book *The Fragile South Pacific*, "The distribution of megapodes (flightless birds with large eggs) in the Pacific is very odd. They are found in northern Australia's forests and scrublands, throughout much of South-east Asia, and in New Guinea. Eons ago it seems that they progressed down the Solomon Islands land bridge with relative ease—one species reached the New Hebrides further to the west, now know as Vanuatu—and then they apparently vanished, only to reappear on one single island in the middle of the Pacific Ocean, the Island of Niuafu'ou in the Tongan group. The *Megapodius pritchardii* lives in splendid isolation surrounded on all sides by vast expanses of ocean."⁴⁶

Some moas were twelve feet tall and lumbered around the forests of New Zealand like small dinosaurs. Others were only the size of a small turkey. Moas dwelt in the forests by the hundreds, and the first Polynesians to arrive called them simply "moa," their word for common fowl. Curiously, a flightless megapode bird called the *Megapodius pritchardii* lives on the island of Niuafu'ou in far northern Tonga. This bird is similar to the kiwi or the dodo bird of Mauritius. Is it a last surviving megapode bird that once existed in other parts of Tonga? Ancient Micronesia may have had large flightless birds just as New Guinea, Australia and New Zealand. How far to the north did these birds range?

Like the history of the earth, the history of Micronesia and other Pacific islands goes back many thousands of years. Micronesia may have been larger in the past, with island archipelagos like the Marshalls, Chuuk, Yap and Palau as mini-continents. Megapode birds may have ranged as far north as the Marshalls.

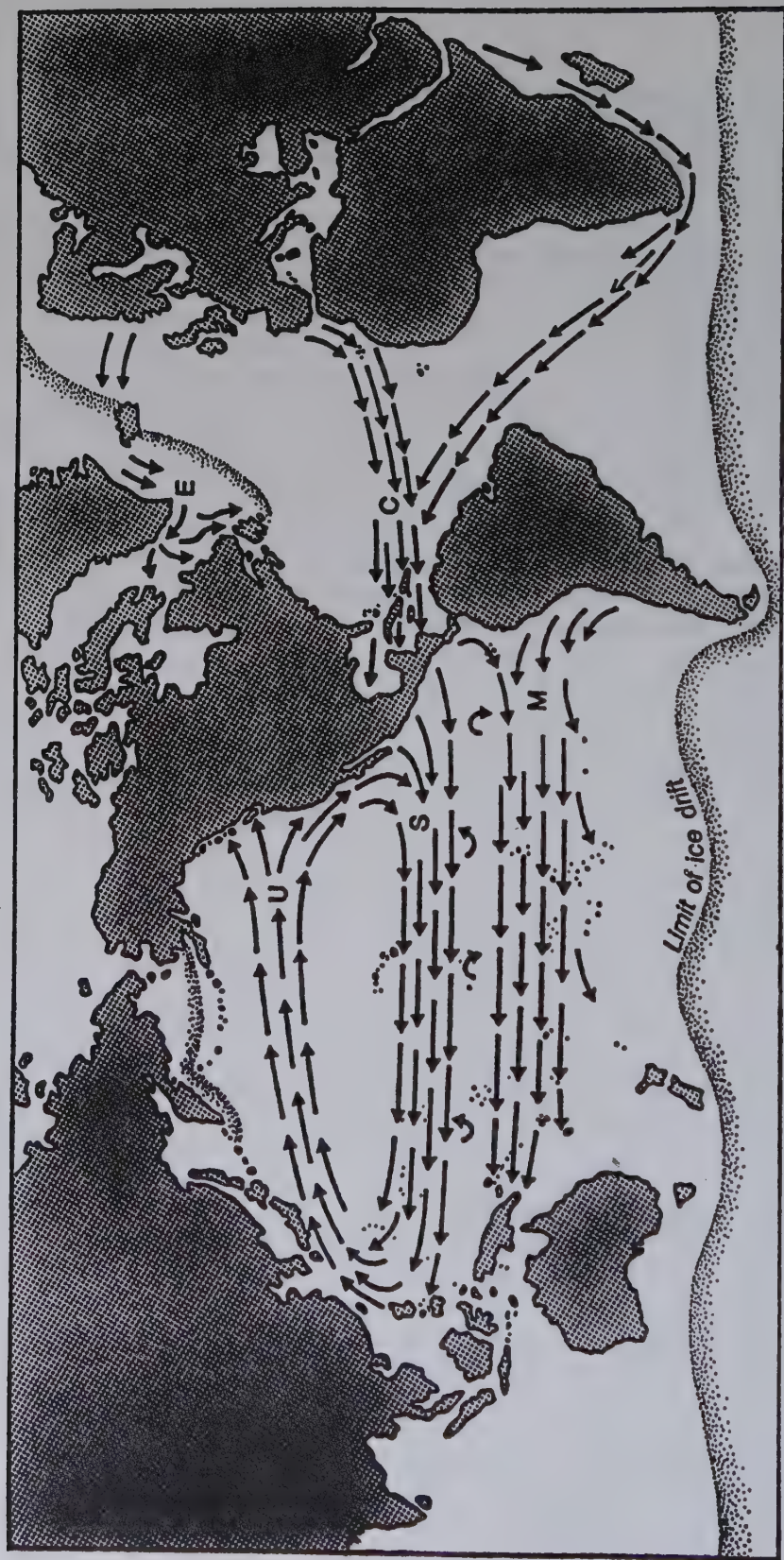
The natural spirit of mankind is to explore and pit himself against nature. Many thousands of years ago man ventured out



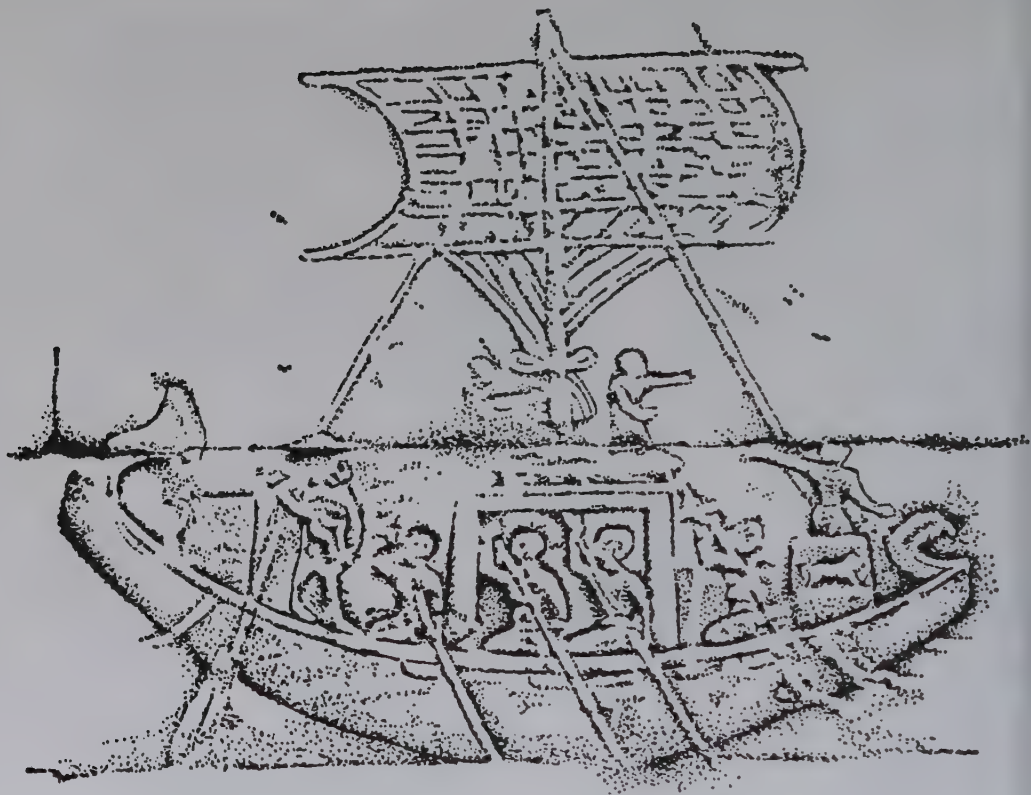
the Pacific to colonize new lands. Using landbridges and boats, they began to colonize the Pacific. If people were in New Guinea and Ireland 30,000 years ago, they many have walked the same bridges that the megapode birds walked.

Therefore, there must have been a number of migrations, starting over 30,000 years ago and continuously occurring right up to modern time. The later migrations must have been done by great navigators. These navigators have sailed the seas for thousands of years and they chose certain islands for their colossal cities. Nan Madol was one of these cities. Insaru was another one. The canal of Mu'a at Tongatapu was perhaps the central capital. Raitaia in Tahiti was the central naval base in eastern Polynesia.

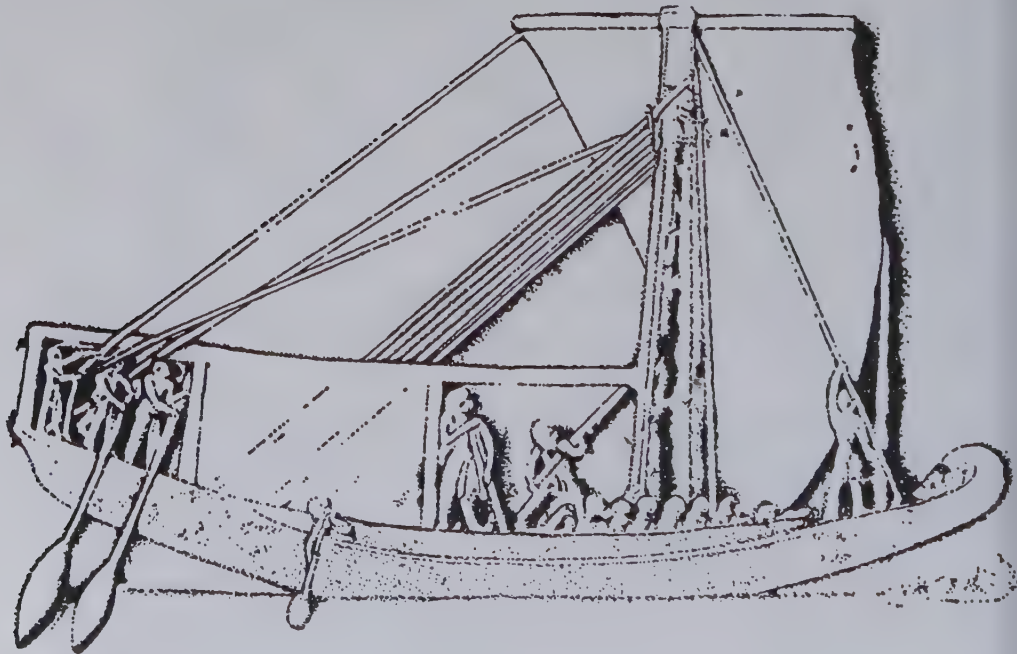
The lost city of Nan Madol is one of the world's most impressive archaeological sites. The builders of ancient Micronesia were some of the greatest architects and builders of all time. If changes in the earth occur rather rapidly, as some geologists suggest, then perhaps Micronesia will again have a larger surface than it currently has today. As the islanders of Chuuk sometimes say, "Only time will tell."



Sea routes to and from America as utilized by the early European voyagers. E: Leif Eirikson and the Norsemen; C: Columbus and medieval Europeans; M: Mendafia and the discoverers of Polynesia and Melanesia; S: Saavedra and subsequent caravel voyagers from Mexico to Indonesia; U: Uedoneto and return voyagers from Indonesia to America.

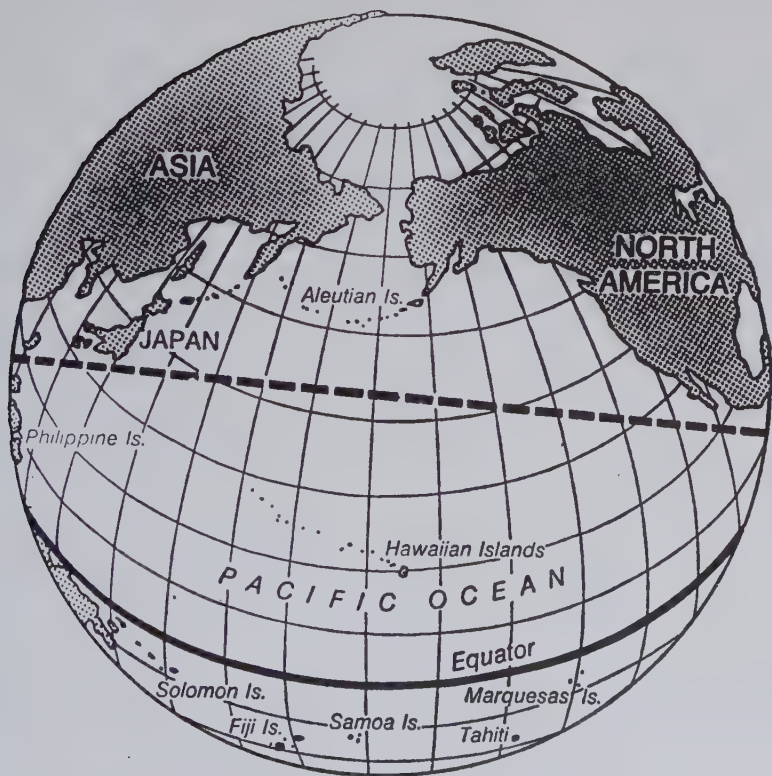
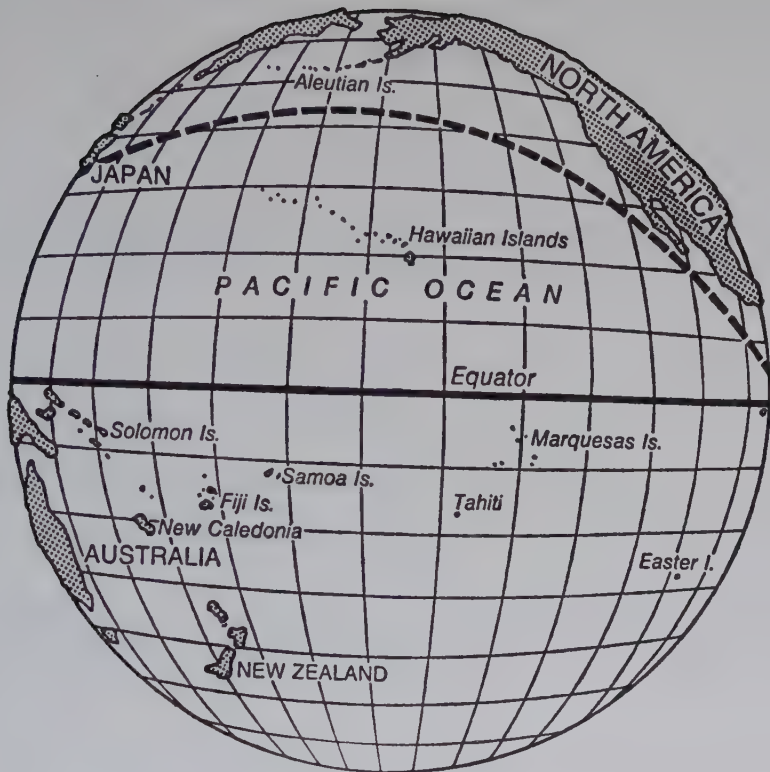


a



b

Egyptian reliefs of papyrus and papyriform ships from Edfu (a) and from Sakara (b).



The Pacific hemisphere: two views showing the error in considering the equatorial line shorter than the extreme North Pacific route.

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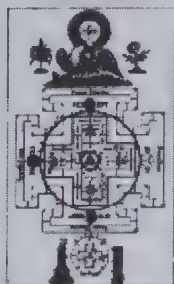
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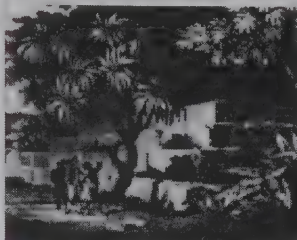
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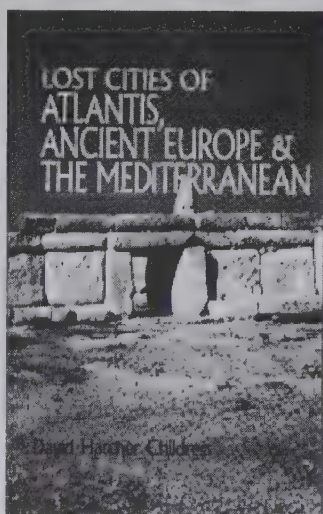
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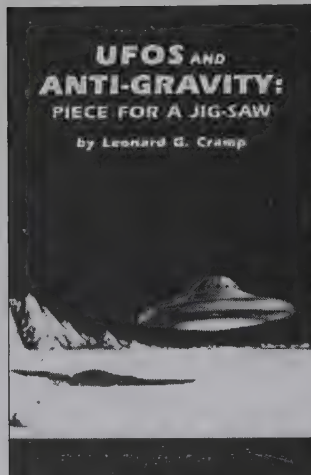
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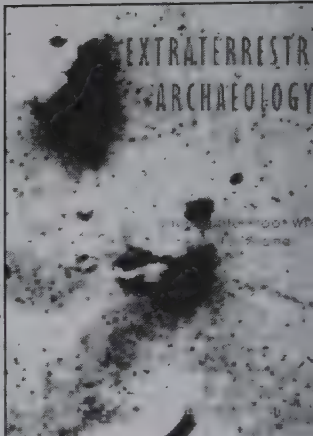
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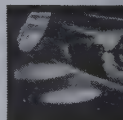
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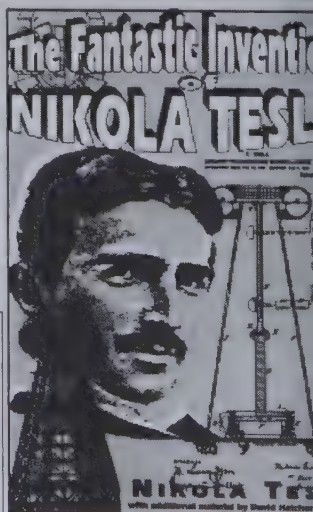
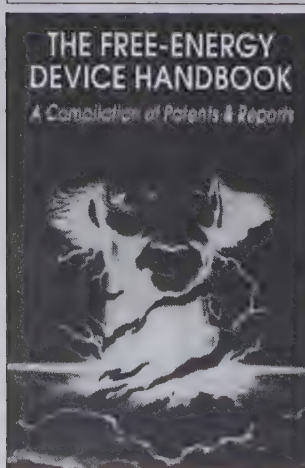
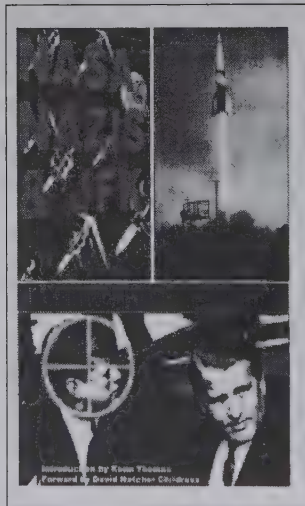
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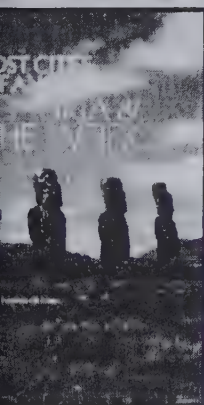


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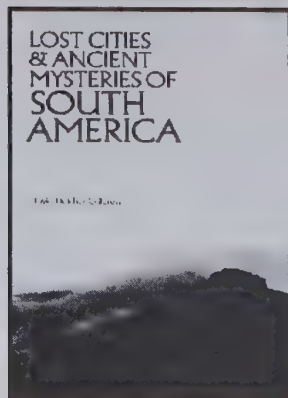
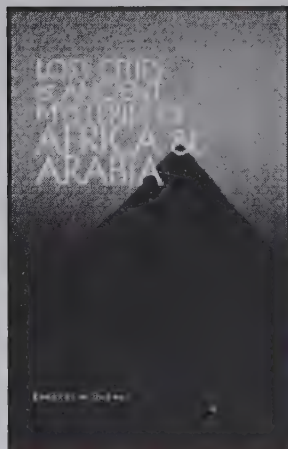
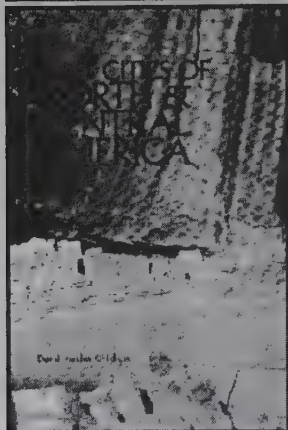
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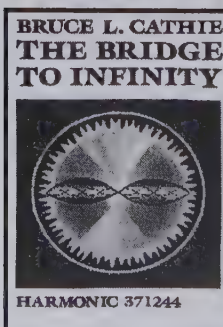
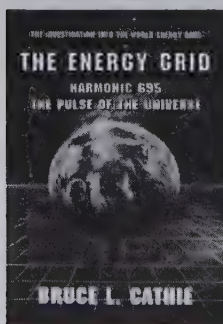
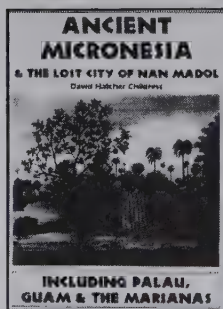
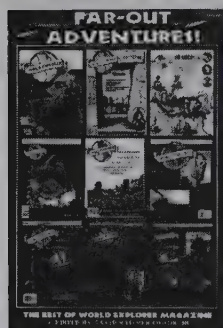
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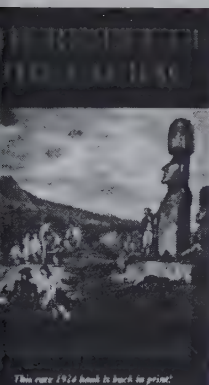
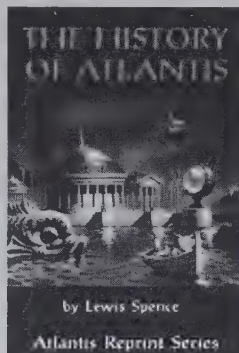
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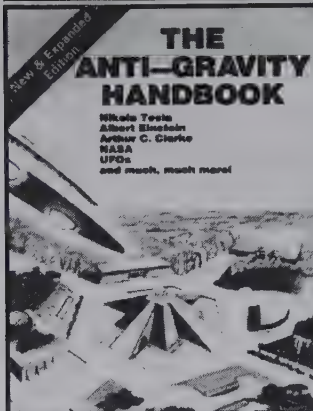
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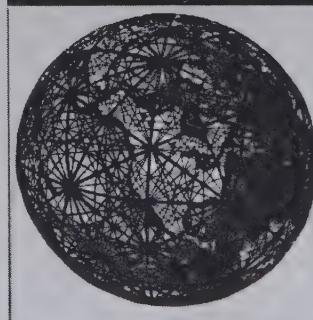


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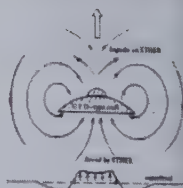
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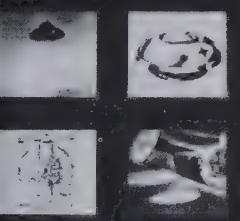
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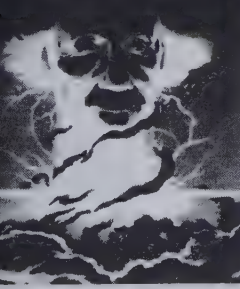
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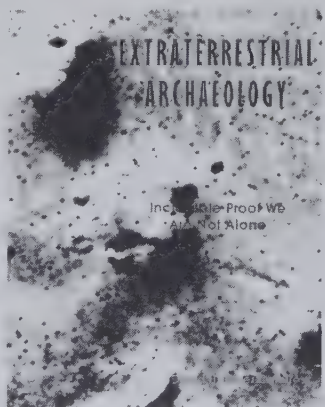
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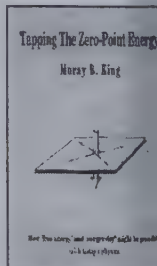
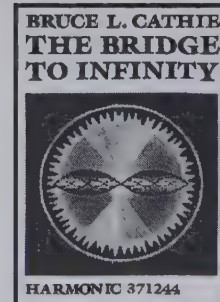
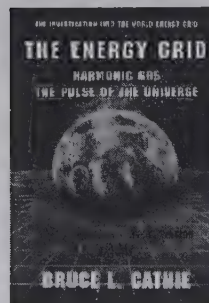
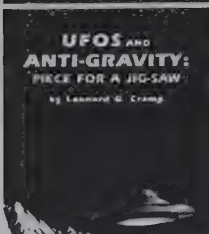
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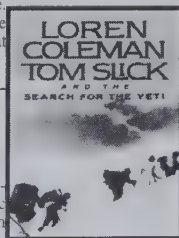
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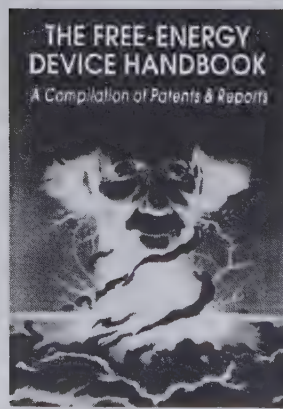
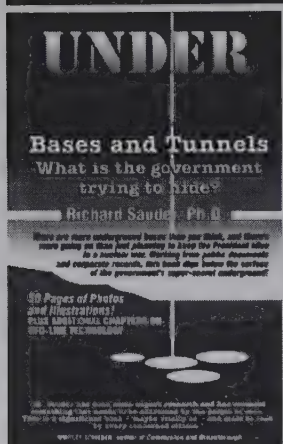
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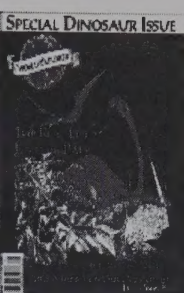
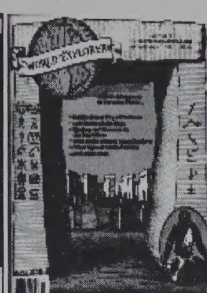
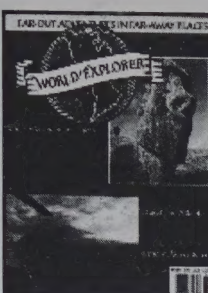
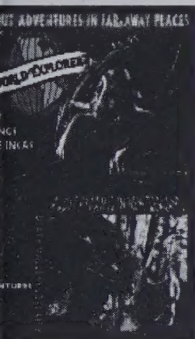
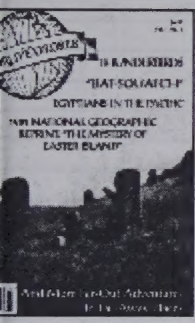
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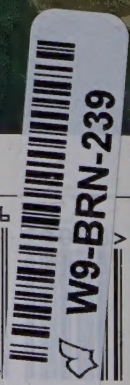
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